

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., February 23, 1922.

New Series Volume XXIV No. 7.

Baylor University had a \$250,000 fire recently.

The life of John Wesley is to be featured as a moving picture exhibition.

Northern Baptists report 1900 recent baptisms to one of their mission fields in Africa.

An exchange remarks that if the late pope's voice was for peace, it didn't seem to carry very far.

Will Mr. Will Hays prove the Hercules to clean out the Augean stable of the moving picture business?

It is said that in 50 years Virginia Baptists have increased threefold and their gifts to benevolence over four fold.

Dr. W. C. Tyree, for several years the popular pastor at Greenwood, has recently accepted a call to Lenoir, N. C.

Somebody rises to insinuate that Mr. "Middle-of-the-road", may be just another name for Mr. "Road-Hog".

John Kendrick Bangs, recently deceased, was the grandson of an eminent Methodist preacher of the same name.

Pastor W. A. McComb expects a revival meeting in his church, First, at Baton Rouge, in March. Additions are frequent.

Gypsy Smith, Jr., will conduct a union revival meeting in Jackson, beginning May 3rd, and continuing about a month.

Pastor W. R. Hanie reports a resident membership at Glenmora La., of 384. Last Sunday there were 512 people present.

Dr. L. E. Barton, once pastor at West Point, recently mission secretary in Arkansas has accepted a pastorate in Norfolk, Va.

The Disarmament Conference in Washington closed as it opened with prayer by Dr. Abernathy, a Baptist pastor in the city.

Pastor A. N. Morris of Pinehurst Ga., has issued a tract of nearly 50 pages on "Close Communion," sold at ten cents a copy.

Of the 215 resident members of the church at Louisville, Miss., Pastor L. A. Moore reports that 114 have pledged themselves to tithe.

Dr. J. W. Porter has a new book entitled "Evolution—A Menace," published by the Sunday School Board, a book of about 100 pages.

The announcement that Dr. W. M. Wright of McAllister, Oklahoma had accepted the call to Corinth seems to have been incorrect.

The church at Learned voted last Sunday to put the Baptist Record in the budget sending it to every home. Pastor B. W. Hudson has made a good beginning.

Girls in Georgetown College reduced their breakfast to toast and coffee or milk, leave off meat and fruit from all meals and Sunday deserts for a time that they may give to the suffering in Russia.

Friends of Dr. and Mrs. Zeno Wall will regret to learn that recently Mrs. Wall has had to undergo a severe operation, and will join in prayer for her rapid recovery.

A Baptist from Esthonia writes that the clothes sent by American Christians have enabled the children to come back to Sunday School and the church is full of children.

In our absence the Sunday School lesson exposition so well prepared by Dr. R. A. Venable was misplaced by the printer and many missed it. We hope this will not occur again.

Mississippians will welcome to the state brother H. B. Williams, who comes from Amite City to the pastorate at Brookville. Brother Calmes writes that all are happy and hopeful.

Dr. J. B. Lawrence has been delivering a series of lectures in his church at Shawnee, Okla., on the book of Revelation. They will be published serially in the Baptist Messenger.

The reason some people rebel at the tithe and refuse to give it, is that they are at heart rebels against God. They are willing to go His way as long as He goes theirs—and no longer.

Bolshevik representatives to attend the European Economic Council at Genoa have been instructed by their government to have their hair trimmed. This is one way to disguise themselves.

The Louisiana State Board is sending their State paper to 1500 new people during the campaign in March and April. Rev. F. C. Flowers has been made Publicity man for the same period.

There are said to be six thousand fewer blind people in the United States than there were in 1910, a decrease of about twelve per cent, due to better methods of treatment and prevention.

Dr. E. M. Poteat, who is spending a year in China, reports a revival in Shanghai College with twenty-two students making profession of faith. Dr. Poteat himself preached ten times through an interpreter.

Dr. I. P. Trotts, according to reports reaching us has resigned at Shaw and Jones Bayor Bayou to accept the call to Sardis. The latter church gets a good preacher and pastor. Brother Trotts has been pastor at Browns.

The Christian Science paper is reported to have lost 8 per cent of its subscribers. The earnings of their publishing house have decreased from half a million annual profits to about a quarter of a million annual loss.

More new blood in the Mississippi ministry, and a cordial welcome to him. The great church at Greenville has called Rev. P. C. Walker of Ashland, Ala. and he has accepted to begin work after March 15th. Our ministerial ranks are filling up, wherein we rejoice.

Mr. P. Whitwell Wilson, the Englishman who wrote the "Church We Forget", and "The Christ We Forget" has recently made a visit to this country to study prohibition. He says it is a success, and that England will go dry in no far distant day.

From the Baptist Message we learn that Brother L. T. Grantham who has been pastor at Tchula and of churches in Yazoo County has taken charge of churches at Alto and Crew Lake. We are sorry to know of the death by an auto accident of his little sixteen months old baby.

The Bolshevik authorities in Russia have given out a statement to the effect that the Czar of Russia, with his wife and five children and some other members of the Romanoff family were executed at Ekaterinburg in July, 1918.

Who was said to be the oldest man in the world died recently as Cass Lake, Minn. His name was Ga-be-nah-gewn-wonce (appropriately translated wrinkled meat), and he was said to be 137 years old. He answered to the name also of John Smith. His memory went back to 1800 and before.

The fourteenth day of February will always be a Valentine day for one editor. On that day Dr. Curtis Lee Laws, editor of the Watchman examiner of New York, and Miss Susan Bancroft Tyler of Baltimore were united in marriage. Our heartiest congratulations and a flood of good wishes.

There are in Adams County, of which Natchez is the county seat 64 Baptist Churches, and the majority of them large congregations. Surely there are more there who have not bowed the knee to Baal than there in Isreal in Elijah's day. All of these are white churches except 63. The rest are colored.

An old, true story is passing around that Voltaire in Geneva a hundred and fifty years ago, wrote that the Bible would soon be obsolete and a copy of it would be a curiosity. Today the room in which he wrote that is stacked with Bibles and is a branch depository of the British and Foreign Bible Society.

In the Calvary Baptist Church of New York the pastor, Dr. John Roach Straton, preached against the stage and the movies with great plainness of speech. A representative of the stage was permitted to speak in his defense. There seems to have been a rather turbulent time, from the reports in the New York Times.

James says, "Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter." Is he speaking only of those who grew rich during the fearful days of war? Or is he speaking also of people who live in comfort and at ease while millions starve in Russia?

One or two of our beloved editors complain that some of the fraternity are destroying faith in Baptist Colleges or creating suspicion of their loyalty to Baptist principles and Bible teaching by general remarks about the teaching of evolution and similar subjects and not making specific charges and calling names. Will these same brethren who make the complaint point out the papers and give the quotations from them which throw suspicion on Baptist colleges? Those who complain of such criticism ought to be free from similar offenses. Call the names and give the quotations. The Religious Herald has the floor.



The Baptists of the South in their discussion of the subject seem to differ in their interpretation of what was done last year by the Southern Baptist Convention at Chattanooga about the establishment of a new seminary and a Southern Baptist University. Very soon, perhaps this week we will publish in the Record a part of the Committee report showing what was done. It is of very great interest. One or two papers have intimated that the Chairman of the Committee, Dr. Weaver might not be impartial in the investigation and report in as much as he is president of Mercer University which is desirous of becoming the great Baptist University of the South, and also offers the nucleus for a new Seminary. Suppose somebody should raise the question as to whether Dr. Kallins is able to interpret the action of the Convention impartially since he is in one Seminary already. We believe in the absolute honesty of purpose of both of these brethren. But both of them are interested parties in this discussion. Read the report for yourself.

We had always heard that Natchez was a Roman Catholic city and had never heard it denied. Several visits to Natchez had failed to remove this impression, for we had seen their big church and were told that "the Bishop of Mississippi" lived in Natchez. But a recent stay of a few days in this "next oldest town" in Mississippi, showed us that it was all a mistake. There was a large part of Natchez we had never seen before. This time we were there to hold a Bible Institute for the colored preachers and learned that there are Twenty Colored Baptist Churches in Natchez! One of the brethren proudly told us, "This is a Baptist town." Thank the Lord for so many Baptists in Natchez. And the average colored Baptist in Natchez, knows more about the way of salvation than the so-called Bishop, and is much surer to get to heaven.

The Christian Advocate of Nashville says:

Church editors have been almost a unit in their disapproval of the action of the Northern Baptist Convention in accepting one and three quarter million dollars for home missions last year with a crucial condition. The action has been denominated "the ecclesiastical scandal of the season." A committee was appointed by the convention to say whether any more money with creedal strings attached would be accepted. We are glad to note that the committee has reported that no more such gifts will be accepted.

There are at least fifteen Baptist papers published in the South and not one of them to our knowledge has expressed any such sentiments as stated in the Advocate. There are two Baptist papers published in the North. One of them was rather non-committal on the subject. The other certainly did not find fault with the Home Mission Society for accepting a gift with a creedal condition. We are at a loss to know who the church editors are spoken of by the Advocate. We have not seen it stated anywhere else that the committee has decided that no more such gifts will be accepted. It is possible that the Advocate is mistaken in this also?

Some one of our Christian philosophers said, "We must make the pot boil from the bottom." This being interpreted means that if the Lord's work is going to be done it must be done in the churches and by the churches. We are talking to Baptists now and don't have to stop and explain what we mean by churches. We cannot depend on conventions of divers sorts, on conferences, institutions, group meetings and talk fests by representatives from the churches. All these "inspirational" gatherings will evaporate into the air or go off as hot air. The whole thing will "peter out" if we are depending on them to get the work done. The secretaries may wear their lives out with appeals. The boards may exhaust themselves with programs and wear the life out of the folks with campaigns. But unless the church it-

self back there in its own neck of the woods gets a move on it; and the pastor in his own pulpit speaks to the people in God's name; unless both pastor and people get down on their knees and let God put the burden on their shoulders the work of the kingdom won't and can't be done. This is not to discount boards and conventions. They are our instruments of co-operation. But it is to say that the pastors and the churches must have the burden of a lost and needy world on their shoulders. If you haven't got it, God is not using you and can't use you. Our preaching and praying must show fellowship with the sufferings of Christ. If we do not wait before Him until the risen Lord speaks the message of peace in our own souls and breathes on us his Holy Spirit we cannot fulfill his commission and be sent of Him as He was sent of the Father. The salvation of the world must begin back there in our churches and the fire will spread. It is not more power at the top that is needed. It is more fire at the bottom.

Miss Alice Wells was sent as a delegate by the Senior Fideles Class of the Second Baptist church, Jackson, Miss., to the Convention of Organized Bible Classes held in Mobile February 7, 8, and 9. Miss Wells was deeply impressed with the meeting, and brought back many definite suggestions for the growth of the Class. Miss Fannie Traylor, State Leader for Baptist Young People, whom the Senior Fideles Class is proud to number among its members, also attended the Convention.

In the South eighty-three per cent of all the college teachers, sixty-two per cent of the college students; eighty-two per cent of all the money annually expended in higher education, are in the denominational colleges. They exist on a religious foundation with a christianizing motive. Among them the Baptists of the South occupy the leading position. It will please the Baptist people to know that their educational leaders at Birmingham on December 3rd, 1921, unanimously resolved to move together for a great program for the standardization and promotion of Christian education as a denominational movement.

Say nothing but good concerning the dead is an old proverb, which cannot always be observed without doing violence to truth and the cause of righteousness. We have been struck with the frank estimate which several of the Northern religious journals have given of the late Senator Boies E. Penrose of Pennsylvania, the Republican boss of his state. These papers do not hesitate to speak of him as one of those who regard politics as a business by which they may enrich themselves. But his successor, George Wharton Pepper is spoken of as a great Christian character and true patriot. He has the distinction among others of having, by invitation a few years ago delivered the Yale Lectures on Preaching to Divinity Students, a thing perhaps nobody else but a preacher ever did. The lectures were published as a book with the title "A Voice from the Crowd." Things are getting better in Pennsylvania. Let's try to make them better in Mississippi.

The prices charged for caskets and for other funeral expenses are outrageously high. We went over the whole matter a few years ago with an undertaker friend. He said one reason for the high prices is that there are too many undertakers, and he said there are too many undertakers because they find that they can charge the high prices. He showed us a poplar coffin made by a local firm which cost him \$4. He sold these poplar coffins all the way from \$30 to \$50. Think of such profits for boxes sold to the very poor in which to bury their dead! He quoted his profits on caskets and other goods. It sounds like robbery to us. There ought to be some way of bringing about radical reductions in the cost of funerals. The one who will do it will be a benefactor of his fellow man. —Christian Advocate.

Dr. Poe, editor of the Progressive Farmer (and a Baptist) says:

"1. The farmer is entitled to just as good wages for his labor as others get.

"2. He is entitled to just as good living conditions for himself and family as others enjoy.

"3. His children are entitled to as good educational advantages as other children have.

"4. He is entitled to just as much liberty of action in organizing for selling his products and for regulating production to meet market demands as other classes exercise.

"5. He is entitled to just as efficient and adaptable service from the country's banking and financial institutions as other classes get.

"6. He is entitled to taxation, tariff, and transportation policies which will deal just as fairly with agriculture as with any other business and occupation.

"7. He is entitled to a civilization, culture, educational system—literature, art, drama, etc.—which will recognize, reflect, and utilize the cultural influence of country life and its environment in the same degree in which present-day culture recognizes and reflects the influences of urban life."

Dr. Poe, being a good Christian of the Baptist persuasion, will not object, we feel sure, to our using another point which we deem sound, practical, and Biblical. It is this: He is entitled to receive from the church a spiritual culture equal in quality and quantity to that which is made the goal for those in the cities and towns.

There is nothing new in this point. As a church we have recognized its soundness and applicability but we have woefully failed to apply it. This point means several things. It means that we must abandon the old notion that the chief "problems" of evangelization are congested in the city and that the religious needs of our rural population, are greater, because they have been more neglected.

—Ex.

Paul speaks of himself as a preacher of faith and truth. Those two things are indelibly linked together. If we expect people to believe we must give them something to believe. There cannot be faith unless there is something to believe, something supposed to be truth, something to take hold of. Faith cometh by hearing, and hearing by the Word of God. Faith is not an imaginary or mythical rope tossed to a drowning man. It is a real rope. We must not simply tell the people to believe, we must tell them what to believe. We must tell them the simple facts about Jesus; as Peter did on the day of Pentecost, as Paul did at Antioch of Pisidia and in Athens and everywhere. We must give them the facts of Jesus' life and death and resurrection. We take too much for granted. We must bring them fresh to the people's minds and urge them upon their faith. Too much of our preaching lays no foundation for faith and makes no appeal to intelligent faith. And faith must be intelligent. We are chosen of God unto salvation through sanctification of the Spirit and Belief of of Truth. To be sure our faith must be in the person of Christ, but there can be no faith in the person of Christ which is not founded on the work of Christ and induced by the word of Christ.

When a man or a body of men get obsessed with a notion, they see it always, no matter at what they are looking, nor in what direction. For example a Methodist paper speaking of the recent conference of representative Northern and Southern Baptists at Columbia Mo., (which it locates in Tennessee), says the meeting was to consider: "second what are the prospects of co-operation, if not union" of the two bodies. And then the editor says a committee of nine was appointed to take into account and carry forward the common work. As a matter of fact no union was contemplated and the committee was appointed to consider the preparing of a statement of faith.



## BOOK REVIEWS

## The Bible a Missionary Message

This is the third book on Missions as taught in the Bible prepared by Dr. W. O. Carver of the Louisville Seminary. All are prepared for the use of students, but they do not on that account lose their readable and interesting character. This last was prepared for use in the Baptist Student Missionary Movement. The others being prepared with special reference to Seminary classes and W. M. U. Classes respectively. This book is "a study of ideals and activities," that is of the underlying principles and purposes of revelation and the way these were carried out in the lives of men and women of the Bible. The missionary character of the religion of Jehovah, of Jesus, is shown although the stream of revelation till it comes into full expression in the person and work of Christ, and then was embodied in those whom He sent out. No one can understand the Bible without this key to its purpose and interpretation. And nobody can understand or appreciate the Missionary Program without going back to its source and inspiration and authority in the Bible. It is the most valuable kind of missionary study; and Dr. Carver has done the work well. He has lived in the element of missions until he can see it in the Bible where many less careful readers would have passed it by without seeing it. If missions is in the Bible it ought to be in us. If it is the dominant purpose in the Book, it ought to be the dominant purpose in us. The book is published by F. H. Revell at \$1.50 net.

## Assurance of Salvation

This is the title of a new volume of sermons by Rev. J. W. Porter, D. D. former editor of the Western Recorder, now pastor in Louisville, Ky. Those who read the previous volume by Dr. Porter, or who were accustomed to read his editorials in the Recorder, or who have heard him preach will not need to be assured that this new volume is worthy of anybody's reading and will prove a great help in the readers Christian life. The first sermon gives the main title to the book, but there are "other evangelistic addresses," which give the book the sub title. The subjects are well chosen to fit the needs of the people and express the great truths of the gospel. They are Individual Evangelism, Seeing Jesus, Sanctification, The Buried Talent, Destroying Foundations, Ichabod, Jonah and the Gourd, Judgement, Love, Zeal, Opportunity, Memories of Youth, Cheerfulness, The Danger of Delay, Working Together for God and The Second Coming of Christ. It is easy to see that these topics are taken from the Bible and not from the newspapers. People who want their hearts warmed and their souls fed with the truth; preachers who want to see how a man preaches who turns men to the truth and righteousness, would do well to get and read this volume of sermons.

It is published by F. H. Revell at \$1.25 net.

## BIBLE SCHOOL

We are looking for a well attended three days Bible School at White Oak Church in Smith County, March the 7th to 9th.

A good program has been made.

Committee,

D. W. Moulder

J. W. Hudson

W. R. Allmon

It is certainly to be hoped that the present Congress will not follow the example of its predecessor in making a political foot ball of international treaties, and thus destroy the months of work done at the disarmament conference. Partisan prejudice that amounted to imbecility junked so far as America was concerned all the work of the Versailles Conference. Now we will see if Democrats are bigger and more patriotic than some men of the other party proved to be.

## THE ENEMY WITHIN

In the Record of February 9th was an article by Rev. A. B. Teagarden, a Unitarian preacher of New Orleans. Mr. Teagarden's purpose as stated in this communication is to seek an alliance with certain zealous brethren who are earnestly contending for the faith, to purge the Baptist denomination of "the greatest enemy the Baptist church, or any evangelical church has, the enemy within," "the hypocrite who confesses to one thing outwardly, but holds to something else inwardly," "the canker worm that is eating into and polluting the soul of the evangelical church." But the following words quoted from the communication are the cause of this statement from me: "It was such an enemy that caused me to leave the Baptist fold. He told me that Genesis and evolution could be reconciled, and I believed him." As I remember once having told this young man in a conversation that I saw nothing incompatible in believing in the theory of evolution and being a Christian, I suppose I am the "insincere, dishonest hypocrite" he has specifically in mind. Now as he has projected his personality and convictions before the attention of Mississippi Baptists they are entitled to know of him and his experience.

Several years ago a student at the University of Tennessee wrote his mother, then living in Liberty, Miss., that he had become an atheist. She in distress wrote Dr. Ben Cox, in Memphis, to make a special supplication at the Noon Day Prayer Meeting. Dr. Cox was holding a meeting in the Second Baptist Church, Jackson, and the letter was forwarded to him there. Special prayer was made in that church. Then the war, and the young man in the navy became an officer. Like many men he had a distinctive religious experience in the tense life of the service. Returning home he united with that church which before had prayed for him, not by profession, but by a letter from a church in Knoxville. So strong was this religious experience that he announced his desire to preach. I was acting as supply pastor of the church then. He was ordained after an examination by a presbytery composed of H. M. King, W. A. Hewitt, J. R. Carter, myself, and perhaps others. Now, as I remember, nothing was said in this conference regarding evolution but there was a statement about the inspiration of the Scriptures by God, the fact of Christ the Son of God, the presence of the Holy Spirit, a Living Person, salvation through the atoning blood of Christ, and that Christ not only died but rose from the grave. A presbytery that would send any man to be ordained as a Baptist preacher without a clear statement regarding these fundamentals would be guilty of an unpardonable criminal negligence. Certainly King, Hewitt, and Carter would never do so. He either believed these fundamentals then, or else he did not state his position correctly.

"I left the Baptist church when I saw the Southern Baptist Theological Seminary did not teach evolution." Quite right. For if he desired a course in anthropology, he should have gone where such courses were offered, and the environment congenial for the study. The Louisville institution is maintained to train those who witness for Christ and His power to save unto the uttermost, who speak out of the heart from an actual experience in grace, and from not intellectual concepts derived from scientific hypotheses. Evolution is only referred to as it touches the matter of Christian apologetics, and at Louisville the authority, certainty, and sufficiency of the scriptures take precedence over any hypothetical reasoning of men. Interesting in this connection are articles by Dr. W. O. Carver several months ago in "The Baptist and Reflector" on "Genesis and Evolution."

This young man's experience illustrates concretely the unfortunate maladjustments between minds not well grounded in the basic fundamentals of Christianity and propaganda in our advanced schools of learning. Many professors desiring to stimulate thought seek to startle, rather

than instruct, and this pernicious form of teaching leads to much confusion in budding and immature minds. This idea of evolution seems to have become a fetish which dominates the thinking of the educated world. If a student with plastic mind and fluid convictions is seized roughly by the hands of ultramodern opinions, by those who find secret joy in the iconoclastic, by a philosophy of life that in its powerful grasp would mould all the perspective of life to its point of view, he is liable to have his mind wrenched into a distorted confusion by that strong intellectual grip unless his religion is built upon the rock foundation of an experience in Christ. Something might be said in this connection regarding Christian education, and the dangers in an atmosphere unfriendly to the faith of our fathers.

So he left Louisville because evolution was not taught there. Truly this modern philosophy must have laid its ruthless hand heavy upon his mind, if he journeyed to Louisville to study of it, rather than study to be an "Ambassador of Christ." Evolution must have become an obsession, a fixed idea, a solidified habit of mind, an unduly insistent thought which magnified by attention and constant brooding set itself on the throne of intellect and ruled like some upstart tyrant, and exaggerated self-consciousness centering around evolution as an intellectual fetish. I can well understand how one who constantly thinks of skulls, bones, walking apes, cave men, and such things "of the earth, earthly" will grow morbid. It must have been in such morbidity that the brother stood at the parting of the ways between a Baptist and a Unitarian, in Joseph's Garden on the first Easter morning, the Risen Lord there, Jesus Christ the Son of God. Saw you Him? That is the Great Divide; no man can stand balanced on the top edge; Jesus is God or man; a Baptist can never be a Unitarian nor a Unitarian a Baptist; the two positions are mutually abhorrent; they can never blend.

Try it again. Not Louisville, but anew process of thinking. Forget evolution—it may be a morbid obsession—and your doubts about the details of Genesis. Perhaps it was not meant to be a scenario to be visualized in detail on the screen of the imagination. Start with "in the beginning God created," and then stand on the Great Divide, and face the question, "What shall I do with Jesus who is called the Christ?" Think of God, Christ, the image of God, of love, even a mother's prayer.

Above the rattle of this typewriter I hear the crooning a baby and the boisterous laughter of a five year old boy. A tender tie of love binds me to those little ones. Could I ever doubt the reality of that love? Can any man's philosophy make me believe it to be an illusion? It is an experience. As words cannot describe it, neither can words overthrow it. If a man so monstrous were to try to convince me that love was unreal, I would merely look at him with pitying disgust, for words would be unavailable—he could never understand until he had an experience. A man talks to me in terms of mental concepts, hypotheses, and intellectual conclusions; he would eliminate Christ by a process of reasoning. How futile. Christ is not an idea in the mind, nor is He constantly adjusted to suit any man's philosophy of life. An experience of grace in Christ is a heart reality, in it are undying ties of love in a personal relationship, and it can only be known as an experience. If you haven't the experience, argument will not bring it; if you have it, argument is unnecessary. Can any philosophy rob me of the ties of love which bind me to those laughing children? Never, it is an experience beyond the range of words. Can any philosophy or system of life rob me of my experience of grace in Christ Jesus? Never; it is an experience, endurable through the ages. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is

(Continued on page 6)

VERY BROWN  
PAGE



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pany the notice.

## EDITORIAL

### HIS UNSPEAKABLE GIFT

A visitor to a printing office, seeing the finished product in the clear type on the white page, is shown the heavy metal slugs on which are first imprinted the letters and words to be reproduced in the paper or book. He watches the linotype operator who works at the keyboard very much like a youth gladly hammers away on the typewriter. But he may well wonder how the simple stroke of a man's fingers may make such impression on the hard type metal; until he is shown the inside of the machine and there finds that the impression is made possible and easy by a gas jet or an electrical device by which the metal is heated so as to receive without resistance each letter that is struck on the keyboard. It is while in this condition that the words are formed which quickly harden and come out in the message from the press in "cold type." It was not always cold type.

The world thinks of doctrinal preaching or writing as something hard and lacking in the warmth of evangelical truth or the glow of personal experience. We often have the idea that dogmatic statements or practical instruction must be something different and apart from the fervor and emotion of personal experience and the glow of feeling that belongs essentially to religion. The truth is that if we could look into the heart of the man who sets forth the great truths of the gospel, we would see that only out of a glorious experience of the truth in one's own soul is it possible for such teaching to be born or to find expression.

Not to search further than the example of Paul: we know that no writer in the Bible or out of it surpasses him in his ability to state the fundamental doctrines of the Bible, or takes more pleasure in setting them forth. But let us not think for a moment that these things were studied out in the quiet seclusion of a scholar's retreat, or wrought out in cold steel under a sledge hammer. Nay, they were born of the fiery furnace of a glowing and glorious Christian experience, and came warm from the matrix of holy communion with God.

How often in the midst of a labored argument, or at the conclusion of a most practical paragraph, he breaks into rapturous exclamation of joy at the vision of the truth and grace he has just been setting forth with apparent calmness. At the conclusion of three chapters in Romans in which he has set forth the doctrine of election, he breaks forth: "O the depth of the riches both of the wisdom and the knowledge of God—for of Him and through Him and into Him are all things. To Him be the glory forever. Amen." Again in Gal. 1:5: "To Him be the glory forever and ever. Amen." Again 2 Tim. 4:18: "The Lord will deliver me from every work, and will save me unto his heavenly

kingdom: to whom be glory forever and ever.. Amen". These quotations could be multiplied. There are no dry doctrines with Paul; none with anybody who has experience of the truth.

The particular phrase at the head of this article, "His Unspeakable Gift", comes in a burst of thankfulness at the conclusion of two chapters in 1 Corinthians (eighth and ninth) of effort on the part of Paul to induce the readers to give joyously and generously to the needs of the poor saints at Jerusalem. He says as in a rapture, "Thanks be to God for his unspeakable gift." He has talked about the liberality of the Macedonians which abounded out of their deep poverty. He has spoken to the Corinthians about the obligation of life and the proof of their faith and sincerity. He turns for the moment away from these and looks at God's gift. He cannot speak of it as it deserves. He cannot describe it; cannot compare it with anything which we can do or are asked to do. Ours disappear and become forever insignificant and invisible in the light of His gift. He does not undertake to measure its worth or detail its values. He stands amazed and awed at what he cannot measure or describe. His soul is oppressed with the sense of its magnitude, and finds expression only in this burst of gratitude, "Thanks be to God for his unspeakable gift."

It is not a mechanical or manufactured gratitude in an effort to produce a good collection. It is the spontaneous and joyous exclamation of a soul which in some measure apprehends the grace of God which gave us his own Son, and through him gave us boundless, endless, eternal life. It is an unspeakable gift. It is beyond words, and surpasses human apprehension or description.

Did we say it was not a device for raising money? It is not. And yet it is put over against the little that we can do or are asked to do for him. How small and poor ours seem when compared with His gift! After all the urging, the argument and the exhortation, how little do our offerings seem in the light of His unspeakable gift! His gift is the measure of his grace and love. Our gift is and will be the measure of grace in us and of the love of God which we have in our souls. Our gifts are not to be forced except as they are the fruit of love. And yet by giving expression to the love of God is perfected in us. 1 John 2:5, and 4:12. His love is the example for ours and the source of ours. If it is in us it will lead us to do as he did. We are counselled to walk worthy of our calling, and that our manner of life (the way we live) should be worthy of the gospel. Our ways are to correspond with God's ways. Our efforts to save the lost world and minister to its needs should get their inspiration and example from his unspeakable gift. How far are we from putting our best, our all on the altar for God!

### TEN MORE REASONS

Here are ten other reasons why I am going to pay my pledge in full to the 75 Million Campaign, and then pay something in addition.

1. China has four hundred million people, the vast majority of whom have never heard the word of God and so must perish without the salvation which Jesus brought to men.

2. Japan is a newly awakened nation which has in fifty years become one of the great world powers, but whose rulers and leaders and masses have not the light of the knowledge of God in the face of Jesus Christ.

3. Africa has two hundred million people that sit in darkness, to whom no light has sprung up. Yet Christ died for them.

4. Italy blindly bends the knee in obedience to man and has not learned the way to God. Our Foreign Mission has set apart a million dollars for advancing the work in this land. Its success depends on my pledge.

5. Mexico is my next door neighbor and has fallen among robbers, is left wounded and bleeding. I owe it to its people and to my God to help them to the place of safety and eternal life.

6. Chile has a lone mission station along a coast line that reaches half the length of the continent.

I must see that its light does not go out.

7. Brazil has responded to the gospel as hardly any other nation on earth today. Baptisms have multiplied and God is leading on to victory. I cannot be responsible for turning back of failure in this day of victory.

8. The Argentine Republic is rapidly coming to be a great nation, with one of the largest cities in the world today for its capital. There will never again be so good an opportunity to make it a Christian nation.

9. Spain is today in a conflict between the old and the new. It is a period of awakening. Southern Baptists are asked to put the torch of gospel truth into their hands.

10. Jugo-Slavia is the opening door to all the Balkan Peninsula. The true gospel as we preach it is their greatest need and only hope.

### THE LOST SENSE OF GOD

The Puritans of old New England have left an indelible mark on the United States. New England itself has been over-run by an alien invasion but the Puritan conscience and the Puritan attitude has in some way been impressed upon the very hills so that, despite all, it endures. Recent studies of these men and women have made it clear that they were very human and far from being immune to the common frailties of mankind. But it also becomes increasingly clear that they had a vivid sense of God. As has more than once been said of others, they lived as if God had his headquarters in the next block.

Jonathan Edwards had a theology which to many sensitive moderns is unlovely. But no Christian preacher can fail to envy him his power to make the fact and presence of God vivid to his hearers. When Whitfield went, like a flame of fire, northwards from Philadelphia through New York, Connecticut, Massachusetts and into New Hampshire, it was before a living God that his hearers themselves. Men who have never heard Dwight L. Moody and who have only read his printed sermons often wonder at his power. It may be put in one word: "He made God real to men."

Every time of real faith has been a time of living faith in a living God. The church has been strong when it spoke in no uncertain voice of a God in whom its own members believed. When his love constrained them to service and to sacrifice, there was no withholding of testimony and no lack of results.

The great trouble with our time is a lost sense of God. Men dreamed for a moment that the war was to restore what had been mislaid. But too often the reaction to the strain of that unheaven has been in exactly the opposite direction. The fire in our churches is at last beginning to burn more brightly, but we have yet to hear any general outcry, "O, that I knew where I might find Him!"

The diagnosis seems to be fairly clear. Ex-President Elliot of Harvard University said that the one great cause of the world war was the failure of the churches in Europe and America to put before the world an adequate conception of God. One of our exchanges a few weeks ago quoted "a leading jurist, a member of the supreme court of his state," who when asked why crime had increased to such colossal proportions replied, "I can tell you in one sentence: *Men have lost the consciousness of God.*"

In his recent Yale lectures on Preaching, Bishop Williams of Michigan said: "It was not the rationalistic philosophies of the nineteenth century with their mechanistic interpretations of life and the universe that most deeply and surely undermined Christian faith. These were passing phases of thought, already obsolescent. It was not the perpetual warfare between science and theology. Above all, it was not the new science of Biblical criticism. That has proven a servant of faith, incalculably enriching her treasure house. It was the *practical* materialism of the age. It was the business man's rule with his business standard and judgement. It was that which created a sordid, mephitic atmosphere in which the soul could not breathe. Above all, it was the accumulating horrors of human



misery, wrongs and injustice that grew out of our social and industrial system, and the apparent indifference of conventional religion thereto, which made multitudes give up their faith in a good God, a God who cared—aye, in any rationality in the universe. It was that also which made it a desperate struggle for all who felt and thought to keep their grip on any faith in a heavenly Father. In other words, men kept up the forms of religion but had lost real contact with God and every domain of life suffered.

The great task of the present day pulpit is to restore to men this lost sense of God. Men and women need to see God not as an abstraction but as a living, dominating presence. They need a God who is a providence, a father, to whom they can pray and from whom they can confidently expect an answer.

Rev. John A. Hutton, of Glasgow, said recently: "We are, all of us, about to make a discovery. At times it seems to me we are on the edge and moment of a world-shaking revolution in thought and mood. I sometimes think that we are on the point of making the discovery that our Christianity is true, and that for men to oppose it or neglect it is for mankind in the long run—and a long run is needed for the setting of principle—to rush down a steep place and perish."

The central fact in that discovery, if it is made, is God, a God who "so loved the world that he gave his only-begotten son that whosoever believeth in him should not perish but have everlasting life." It is the rediscovery of the God of the Bible to which Hutton looks forward with prophetic hope. It is the rediscovery of that God which is the hope of the church and of the modern world. The preacher who has learned for himself the "secret of his presence", and who can come from that holy place with his heart aflame will be making his contribution towards the only solution there is of our present unhappiness. The layman who changes a theoretical to a lively faith in God and who marches with that God into the days that are ahead will be a herald of a new era. We must all of us get back that lost sense of God if our life and work is to have anything more than a passing significance.—The Baptist.

Seeing the History of the World by H. G. Wells much heralded in some of the papers this writer purchased the outfit, like the Centurions citizenship, at a large price, and set in to read it. The book is chiefly interesting for the mammoth assumptions of infallible certainty based upon a multitude of guesses. It proceeds upon the assumption of radical evolution as the basis of history and everything else, and hops and skips about among aeons as familiarly as a goat upon his native hills. He reels off age upon age of cataclysmic history with as much of assurance as if he were telling the story of his boyhood. To him the shadows that peep out of the darkness, when the earth was without form and void, are as familiar acquaintances as fairy tales or Uncle Remus in the nursery. And the slimy things that creep and crawl in the dawn of creation are like pet squirrels in his menagerie. Mr. Wells is a socialist of a pronounced type and his history is written to prove his theory of socialism. It is socialist propaganda. He has perfect right to use history to prove his position if he wishes, but he must excuse others if they decline to accept his argument as unbiased history, or fail to be convinced by his argument.

Rev. A. A. Casey, Secretary of Missions for the Negro Baptists of Mississippi is now on his return trip from Africa where he has been visiting the mission stations of the National Baptist Convention. He finds great need of work and a heroic few at the task. He thinks the other side of the world is going away from God faster than this side.

Pastor Owen Williams, and the church at Forest have arranged a program for a Bible Institute to last a week. On the program are Drs. C. C. Car-

roll of New Orleans, J. E. Wills of Hattiesburg, H. L. Martin of Indianola, P. I. Lipsey, R. B. Gunter, and D. M. Nelson of Jackson, J. E. Byrd of Mt. Olive and R. L. Wallace of Morton. The dates are February 26 to Mar. 3.

The Northern Baptist Convention will meet in Indianapolis, June 14-20. The change was made by their Ex. Com., from Seattle to Indianapolis because it was thought necessary in these times of financial depression to save all the money possible and insure the largest attendance by meeting more nearly in the center of their territory.

#### BAPTIST UNUSED RESOURCES

By E. Y. Mullins.

There are many ways in which power is wasted in religion. Our Baptist democracy is exposed in a peculiar manner to such waste. Our great Campaign has helped to recover some of this lost power. Never before have so many of us joined hands for a great task. Our enlistment activities have yielded fine results and many non-co-operating Baptists have fallen into line. Another reservoir of unused power has been the district association. This also has been drawn into service in new ways in our great Campaign. It will be developed in new ways in the future. There are other great reservoirs of unused power scarcely touched. I am thinking of the multitude of bright Baptist boys and girls who never go to college who might hear God's call to the ministry if the proclamation of that call and prayer for more laborers were more constant in our churches. Perhaps the greatest unused resources we possess is our denominational papers, ably edited and wide of vision. They should have many times the circulation they now enjoy. For the present I will not discuss all these forms of unused power, but confine myself to two things of vital importance.

One of these is our unattached members of what is commonly known as "trunk Baptists." I have no figures but it is well known that a great portion of our people are afloat, as it were, on the sea of life. They change residence. They carry letters. Sometimes, years pass before they unite with another church, sometimes never. I recently received a letter from a pastor in a distant state asking for the address of the pastor closest to a certain address in Louisville. He wanted to write the Louisville pastors about one of his members at the address in order to influence the newly arrived Baptist to put his letter in the nearest church. This is a most practical and fruitful "follow up" system. If it were universal it would largely cure the evil complained of. In another city a pastor said to me there were enough "trunk Baptists" around his church to organize a strong Baptist church. If they could be induced to bring their letters and cast in their lot with the church its strength would be doubled.

I offer a suggestion. Why not have a week or two set apart to reach these unattached Baptists. Let it be southwide. Let it be done unitedly. Let the full force of our denominational organization and publicity be put behind the movement. Possibly the Campaign or the Executive Committee of the Convention might promote it. Pulpit and press could reinforce it. A public sentiment could be created. A holy influence could be exerted. A great appeal could be made. The Baptist conscience could be stirred. Thousands could be reached. We might name the week. Call it say, "Baptist Church Letter Week" or something else suitable.

Brethren what do you say? Can not we do something to reach these unattached Baptists? Can we not, as it were, put a coal of fire on their consciences and move them to duty with God's blessing?

I make another suggestion. It relates to our young people. There are two very definite tasks which could be well performed by our BYPU organizations in addition to what they are doing. One is to enlist them in increasing the attendance at our Sunday night services. The largest Baptist church in Holland is at a place called Staats Canal, a city of thirty or forty thousand. The

pastor Bro. Weenink is evangelistic and enterprising. Great audiences attend the night services and many are converted. He gave large credit to his young people. They meet at the church an hour or two before the service and divide into groups of two and proceed in all directions inviting people to the service, handing out invitation by cards and by word of mouth. The method gives very definite tasks to the young people and bears very definite fruit.

Another splendid service young people can render is to increase the circulation of the denominational paper. Organize them for this. Divide the membership and assign a portion to each group. Fix a definite objective. Let the pastor and deacons get behind the movement. Let the church by resolution request the young people to render this service. In these ways our B. Y. P. U. organizations would render two very great services to the local church and the kingdom. It would result in giving them a sense of being useful. It would lead to a new consciousness of ability to serve and stimulate interest in new forms of service. There are other forms of unused power among us, but these will suffice for mention now.

#### A WORTHY EXAMPLE

The report has just reached the Headquarters of the Laymen's Missionary Movement that the Baptist Church of Indianola, Mississippi, has organized a "Progressive Brotherhood". This should prove to be a valuable adjunct of the church in the enlistment and development of its men.

The organization of the men into Clubs, Unions, Brotherhoods, Fraternities, or Leagues is becoming quite prevalent among the churches all over the South. If women and young people need to organize for the sake of fellowship and development, why not the men? If men find it practicable to meet weekly in Rotary, Kiwanis, and other social clubs, why is it not practicable to meet at least once a month for the cultivation of the higher values of life?

Such associations of men are justifiable and desirable only on the ground that they fit men for more effective service in the church. This brotherhood must be an organization IN the church FOR THE SAKE of the church. The church is supreme.

The Headquarters of the Laymen's Missionary Movement, Box 585, Knoxville, Tennessee, will be glad to furnish, on application, some literature that treats of the organization and conduct of these brotherhoods.

The Indianola church has also taken another step that is worthy of commendation and emulation; it has enrolled thirty-five per cent of its membership as tithers. This offers a worthy challenge to other churches that would be accounted progressive.

A live brotherhood should find a fruitful field for its activities in connection with the present tithing campaign. After thoroughly organizing its forces and helping to make a worthy record in its own church, it should offer its services to the churches of the association that may need help. Such activity would prove a great blessing to the churches and would also enrich the lives of these men.

The central church owes a debt to the churches of the association that are not so fortunate in their leadership. The associational organizer should count on this favored church for large support; it has some women as well as laymen that can be utilized to good advantage in this tithing campaign. No doubt the Indianola church will add other laurels to its record by seeing that the association of which it is a member reaches its quota of tithers.

#### REPORTS

After this fine work is done let the organizers make sure that a full report is sent to the Baptist Headquarters at Jackson, Mississippi can and should reach her quota.

J. T. HENDERSON,

General Secretary.

Knoxville, Tenn., Feb. 16, 1922.



(Continued from page three)

In Christ Jesus our Lord." That is comprehensive and inclusive; it even includes evolution and Darwin. When a man can say that with Paul he may walk at random in this day of philosophies and end diverse points of view, with its Babel of conflicting voices, each like speeblers before side show at the county fair crying to the crowd to view their freaks and novelties; he can intellectually nibble at scientific hypotheses; he can graft new processes into his mind—all this he can do without fear of throwing out of gear his relationship with Christ as personal Savior, for that relationship is an experience as real as the most sacred ties of love in his home.

Personally I do not believe in the Darwinian theory of the origin of species, not because of any lack of harmony with the book of Geneses, but because it does not harmonize with the blood atonement, which to me is the very heart of an effective evangelistic message. I do not care how a man thinks or does not think, of evolution. I am more interested in how he regards the eighth chapter of Romans, and how he has answered this question: "What shall I do with Jesus who is called the Christ?"

A. J. Dickinson, Jr.

Tupelo, Miss.

# WOMEN SMOKERS

Jennie N. Standifer

In recent issues of many of our leading city dailies, round table discussions of women smokers have appeared. Men and women of intelligence and high social standing have freely expressed their opinions as to whether the practice is right or wrong; injurious, or a harmless pleasure.

Many think it is merely a fad with women and girls who want to appear smart, and in time it will die out. However, retail tobacco dealers report a rapid increase within the last two years in the sale of cigars and cigarettes to women. The habit is undoubtedly spreading.

A number of prominent men who have been asked to express their opinions on the subject, maintain an attitude of neutrality, although none commend the habit or profess admiration for female smokers.

The question was raised: "When is a girl old enough to smoke?" Some men answered "Never." Other said: "In the next world."

In this discussion many opposed women smoking because it is not cleanly, and is distinctly unladylike. Yet they were forced to admit that women of culture and refinement are smokers.

A prominent club woman said: "Smoking by women is foolish, but I don't see why a woman should not smoke as well as a man. On the other hand, I see no reason why either sex should waste time, health and money on the habit."

There are certainly excellent reasons for abstaining from the use of tobacco; for, weakened lungs, nervous diseases, the "tobacco heart," and weakened will power are poor returns for the pleasure of indulging in smokes. Besides among the working people the waste of time and money by both men and women of a family on smoking, would be a grave menace to efficient labor, thrift and prosperity.

But the most serious objection to women smokers was omitted in this discussion: That is the injurious effect the use of tobacco in any form has upon unborn children. Future generations will be physically, mentally and morally weakened and handicapped by such a practice, should it become general. It is true that there have been, and are still, women in rural districts who have smoked cob pipes and dipped snuff but none of them has ever been known to rise above her environments by her own exertions, or to help others in the forward march of progress except in humble household duties, where no brain work was required. There are doubtless good, pure women among these old-time fore-runners of th

up-to-date smoking woman, but with breath reeking with the odor of tobacco, and blood poisoned by nicotine, could they possibly be wholesome mothers of tender babes? Can they supply the nourishment Nature intended to their infants, and later, with weakened wills, control and rear the kind of men and women needed in the world today? Will the cigarette fiend be an improvement on these primitive smokers? Can the self-indulgent mother restrain her boys and girls from using tobacco during the tender years of childhood and formative period of adolescence if, she is addicted to the habit? Another deplorable feature of the practice of women smoking is the lowering of the high ideals of American womanhood. Our men have revered our women as queens of the home. Can they still hold these high ideals when women have descended to the level of cigarette smokers?

It has been said that a nation's morals, rise no higher than its women's standard of morality. What will be the moral and spiritual condition of our land after a few generations of cigarette poisoned, weak-bodied mothers have been the progenitors of our race? Will true men want such caricatures of womanhood for wives, or for the mothers of their children? Or, will they too have become too degenerate to care or to feel race pride?

For generations the advice has been given to girls: "If you do not want to be a drunkard's wife, do not associate with drinking men." Will self-respecting, patriotic loyal Americans make application of this and choose their women friends from non-smokers? If so, they will hold the remedy for this growing evil in their hands.

It is contended by a number of women in the above mentioned discussion that a woman has as much right to smoke as a man. This is true but neither men or women have the right to harm, defile or abuse their bodies. They are to be kept pure as the dwelling place or caskets of immortal souls. In God's Word there is no mention made from Geneses to Revelation of two standards of morality—one for women and another for men. What is wrong for one sex is wrong for the other.

The Woman's Christian Temperance Union, since its organization, has stood for this principle. With untiring zeal these Christian women have striven to teach boys and girls, men and women all over our land the dangers of the tobacco habit. As they struggled to free our Union from the liquor traffic they should now use tongue pen and individual influence to arouse sentiment against a smoking womanhood and rest not until Nicotine is outlawed as well as Alcohol. The strength of our nation is threatened as well as the peace and happiness of our homes.

Pastor S. G. Osey of Durant expects to have Evangelist Wolfe of the Home Board force to assist in a revival meeting in May. The church is growing in numbers constantly, and in grace. They will put the Baptist Record in the church budget.

Brother T. T. Mortin says the best treatise disproving the evolution theory, now so commonly taught, is a little book by Prof. Townsend of Boston University. He believes a copy of it ought to be in the hands of every boy and girl in the high schools. If you want them write him at Blue Mountain sending twenty cents for each copy.

The university of Chicago and the Baptist Theological Union of Chicago (which we take to represent the Divinity School of the University of Chicago), have withdrawn application for any share in the collections of the Northern Baptist Board of Promotion and agree to return what they have already received in the five year campaign, except designated funds which came to them. This may help their Campaign as it gets these schools off the consciences of some who have failed to participate in the Campaign because of them.

To Our new readers:

We welcome you into a large family of mighty fine people, a goodly company, a good many thousands who are trying to know more about the Lord and his word and are trying to do more of his work, and to do it better. Many new subscribers have come into the circle lately. It is the desire of those concerned in the making of the Baptist Record that the paper shall bring a joyous sense of comradeship and loose the love and energies of God's people to the accomplishment of a great task in this year of grace. Our hat is off to greet you. Our coat is off to join you in all the work of the kingdom.

It is said that one of the choir while singing the funeral song over the dead pope became insane and shouted "Down with the Pope." Was he insane, or was it just a luminous moment? We somewhere heard the story that a preacher while addressing the patients in a lunatic asylum was interrupted with a shout from one of them "Have we got to listen to that all day?" The preacher was nonplussed and stopped. But an attendant standing near said, "Go ahead parson, that fellow only has a rational moment like that once in six months." We wouldn't feel justified in sending a man to the asylum because he said, "Down with the pope."

The man who believes that men are made out of monkeys owes it to the monkeys to make men out of them. They ought not to be allowed to remain monkeys. The man who believes that man was made in the image of God is under moral obligation to do all in his power to restore men to that image. The man who came from a monkey is less than a man if he is not willing to go as a missionary to the monkeys. The man who has been made anew into the image of God after the pattern of Christ Jesus is untrue to himself and his God if he is not willing to go as a missionary to men.

Pastor W. A. Borum and his people at Natchez are waging a winning fight in that needy city. There have been frequent additions of late and a meeting has just closed which has added a good list to the number of saved. At last report there had been about forty additions to the church, but the best meeting days were ahead of them. They were, hoping for 100. Evangelist E. D. Solomon and his assistants, Mr. and Mrs. Armstrong have been rendering valiant aid. Brother Solomon preaches the true gospel in a winning way and believes in God for results. His assistants are not only good singers but devout soul winners.

The church of England seems to be between the diabolos and the polyphlos bolo in the matter of getting bishops and the like. They abominate Lloyd George who though said to be a Baptist appoints the bishops, and yet they dare not allow them to be elected by the popular vote of the hol polloi, for they say that would be worse than ever. One of their leading papers says: "Popular election would give us the wrong man nearly every time." These people fear democracy but it is coming nevertheless.

A writer in the Living Church lifts up his hands in horror at the suggestion of one of his Episcopal brethren that the preachers of their church exchange pulpits with those of other denominations to show the fraternal spirit. And these are the people who have covered the land with talk about the union of churches. What the world needs is sincerity more than union.

The Clinton Church loses its Sunday School Superintendent, Mr. A. K. Godbold, to Jackson, with deep regret. Mr. Godbold has done a great work in the midst of a great opportunity. He resigns his position as cashier of the Bank of Clinton to accept a similar position in Jackson. He and his wife have both proved helpful workers in the church.



An Armenian has given \$2,000,000 to the Congregationalist Board for foreign missions to establish schools in Cilicia for Armenian children. A condition is attached forbidding anything like socialism or communism. We have heard nobody object to the condition. But when a gift is offered to Baptist missions on condition that it pay only those who believe the Bible infallible, somebody protests.

## Convention Board Department

R. B. GUNTER, Cor. Sec.

(Continued from last week)

6. Don't be looking for a larger Field—Another call.
7. Don't flirt with other churches or threaten your own church.

8. Don't be a pessimist.
9. Don't deal in off-color stories.
10. Don't lose your temper in public.
11. Don't overlook the Bible when looking for texts.
12. Don't be jealous of your fellow-ministers.
13. Don't scold and don't deal in personalities.
14. Don't be professional, artificial or sensation al.
15. Don't belittle little things.
16. Don't be lazy.
17. Don't neglect the sick and sorrowing.
18. Don't betray a confidence.
19. Don't fail to keep your appointments.
20. Don't allow anyone to dictate your messages.
21. Don't fail to pray.

## EDUCATIONAL DEPARTMENT

D. M. Nelson, Secretary

### EDUCATION DEPARTMENT

D. M. Nelson, Sec'y.

For the information of our people, I am giving below the various methods for College entrance: and also the National Definition of a College.

#### Methods for College Entrance.

##### 1. The Carnegie Unit.

There was no definite method for college entrance until the establishing of a Carnegie Foundation for pensioning teachers. Then it became necessary to define a college. A committee consisting of educational experts was appointed to work out a definition. This committee defined a College to be an educational institution which required fourteen (14) Carnegie units for admission into the Freshman Class. And a Carnegie unit was defined as a satisfactory completion of a subject pursued in a High School with the academic year of not less than 36 weeks, the class period not less than 45 minutes in length, and the study pursued 4 or 5 periods a week.

##### 2. Comprehensive Examinations.

This plan for entrance is being operated by several Eastern Colleges and Universities, namely, Yale, Princeton, Harvard, Smith, Wellesly, Goucher, etc. The old plan of entrance by examination requires that each student be examined in each subject demanded by the college or university for entrance. The Comprehensive Examination plan combines the characteristic features of both examinations and the certificate method of admission. A candidate for admission under the new plan present a certificate from his secondary school principal, testifying to the quantity of work covered; the college or university then, takes a sample of the quality of this preparatory training by examining him in four subjects. Effort is made to frame examinations that will not be mere mechanical quizzes on certain books or prescribed portions of subjects, but which should test the students general knowledge of the several subjects and his power to organize and apply it.

#### THE NATIONAL DEFINITION OF A COLLEGE

The term "college as used below is understood to designate all institutions of higher education which grant non-professional bachelor's degrees. The Committee recommends to the various regional and national standardizing agencies the following principles and standards which should be observed in accrediting colleges:

1. The requirement for admission should be the satisfactory completion of a four-year course in a secondary school approved by a recognized accrediting agency or the equivalent of such a course. The major portion of the secondary school course accepted for admission should be definitely correlated with the curriculum to which the student is admitted.

2. A college should demand for graduation the completion of a minimum quantitative requirement of 120 semester hours of credit (or the equivalent in term hours, quarter hours, points, majors, or courses), with further scholastic qualitative requirements adapted by each institution

to its conditions.

3. The size of the faculty should bear a definite relation to the type of institution, the number of students and the number of courses offered. For a college of approximately 100 students in a single curriculum the faculty should consist of at least 8 heads of departments devoting full time to college work. With the growth of the student body the number of full time teachers should be correspondingly increased. The development of varied curricula should involve the addition of further heads of departments.

The training of the members of the faculty of professorial rank should include at least two years study in their respective fields of teaching in a recognized graduate school. It is desirable that the training of the head of a department should be equivalent to that required for the doctor's degree, or should represent a corresponding professional or technical training. A college should be judged in large part by the ratio which the number of persons of professorial rank with sound training, scholarly achievement and successful experience as teachers bears to the total number of the teaching staff.

Teaching schedules exceeding 16 hours per week per instructor or classes (exclusive of lectures) of more than thirty students should be interpreted as endangering educational efficiency.

4. The minimum annual operating income for an accredited college should be \$50,000 of which not less than \$25,000 should be derived from stable sources, other than students, preferably from permanent endowments. Increase in faculty, student body and scope of instruction should be accompanied by increase in endowment. The financial status of a college should be judged in relation to its educational program.

5. The material equipment and upkeep of a college, its buildings, lands, laboratories, apparatus and libraries should be judged by their efficiency in relation to its educational program.

A college should have a live well distributed professionally administered library of at least 8,000 volumes, exclusive of public documents, bearing specifically upon the subjects taught and with a definite annual appropriation for the purchase of new books.

6. A college should not maintain a preparatory school as part of its college organization. If such a school is maintained under the college charter it should be kept rigidly distinct and separate from the college in students, faculty and buildings.

7. In determining the standing of a college emphasis should be placed upon the character of the curriculum, the efficiency of instruction, the standard for regular degrees, the conservatism in granting honorary degrees, the tone of the institution and its success in stimulating and preparing students to do satisfactory work in recognized graduate, professional, or research institutions.

8. No college should be accredited until it has been inspected and reported upon by an agent or agents regularly appointed by the accrediting organization.

Respectfully submitted,

COMMITTEE OF AMERICAN COUNCIL ON EDUCATION.

#### COMPARISONS

Receipts for 1st week in Feb. 1922	\$ 8,435.85
Receipts for 2nd week in Feb. 1922	7,205.37
Receipts for 3rd week in Feb. 1922	2,680.90
Total receipts for 1922 to Feb. 18th	39,432.57
Total since, May, 1921	213,920.72
Bal. due by May 1 1922 on 3rd year	486,523.28

#### "SHALL YE SIT HERE?"

When the children of Israel under the leadership of Moses came to the Eastern bank of the river Jordan to a point overlooking the promised land, Ruben and Gad requested the privilege of remaining on the East side of Jordan with their flocks and herds while their brethren should cross the Jordan and undertake to conquer the promised land. In reply to their request, Moses said, "Shall ye sit here while your brethren go to war?" We were reminded of this statement when Dr. C. F. Burts, Corresponding Secretary of the State Mission Board of South Carolina said in a speech last week in Pensacola, that not more than twelve churches in South Carolina failed to put on the Campaign during Victory week, but that at the same time there were 75,000 Baptists in South Carolina who pledged nothing. He also stated that there were over two million Baptists in the South who have made no pledges to the Campaign. This means two thirds of the Southern Baptist denomination is sitting idle while their brethren go to war. While one third or less of the Baptist membership of the South are trying to save this country for the Lord, two-thirds are resting upon their oars, living at ease and only looking on.

There is another point that should be emphasized, that is, we have received into our churches by baptism during the period since the launching of the Campaign about 500,000 new members and practically nothing has been done toward enlisting these new converts. We should realize that while we are losing money that should go into kingdom enterprises, yet at the same time the greatest loss being sustained is the loss of life and activity on the part of these new members. The task for less than one-third of our membership is to enlist the more than two-thirds who are unenlisted. How shall we convince them that they have no right to sit idly by while their brethren are going to war?

Pastor N. O. Patterson of Florala, Ala., writes that he has had with him Home Board Evangelist W. F. Frazier of Springfield, Mo. and singer J. W. Jelks of Macon Ga., in one of the greatest meetings of his experience. There were 112 added to the church, 80 of them by baptism.

The Baptist Foundation of North Carolina has recently received notice of a will having been made in its favor for \$100,000 to be given at the testator's death to Home Missions, Foreign Missions and the Orphanage.



# WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

President—MRS. A. J. AVEN—Clinton  
 Second V. President—MRS. M. F. DOUGHTY—Shaw  
 Third V. President—MRS. C. LONGEST, University  
 Fourth V. President—MRS. JEFF KENT, Forest  
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg.  
 Sixth V. President—MRS. R. L. BUNYARD, Summit  
 W. M. U. V. President—MRS. A. J. AVEN, Clinton  
 Recd. Sec'y—MRS. P. L. LIPSEY, Clinton  
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson  
 College Correspondent—MISS MARY RATLIFF, Raymond.  
 Training School Trustee—MRS. V. L. JOHNSON, Hattiesburg.  
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson  
 Mission Study Leader—MRS. H. J. RAY, Grenada  
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian  
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson  
 White Cross Work—MRS. HENRY F. BROACH, Meridian  
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson.  
 Treasurer—MISS M. M. LACKEY, Jackson  
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

Our Mrs. Aven attended the mid-winter session of the W. M. Executive Committee in Birmingham last week. She reports a very splendid meeting, from which we shall hear later. She is this week teaching a class of 65 earnest hearers in the Bible Institute, New Orleans, using "A Wandering Jew in Brazil" as a text. Watch for a more definite report from this class work. Few women are so gifted in the art of imparting knowledge as our own State President.

The March Week of Prayer literature has been sent to each society in the state that reports to this office. If you did not receive yours please notify us. It is unusually fine, and each society will want to observe the Week. And by the way, did you order the special leaflets. They will add much to the interest and information of the programs.

Sometimes we wonder if sisters are not missing the blessing that comes to all who take and read Home and Foreign Fields. Several requests have come to this office recently for the names of foreign missionaries. We are so glad to give this information. But beloved, the names appear each month on the inside back cover of this most helpful and beautiful magazine.

We are so thankful for the calls that still come for tags for packages for Russia. And now and then a sister writes of a cash contribution. The Starkville Society has just sent \$15.00 for the support of a child, as this amount will keep one alive till September.

Later, do not fail to make a strenuous effort to attend your district meeting which as you will see from the above comes early in March. These meetings will be unusually fine and helpful; and we all need both the information and the inspiration that they will bring us.

Dear Miss Lackey:—

I am sure that you and all of your fellow-workers throughout the state will be grieved to learn of the death of Mrs. Chas. H. McGee, which occurred at the Baptist Hospital in Memphis on February the eighth. She loved the workers and work of the W. M. U., and gave much of her time and interest, and used her remarkable talent, for its progress and service. She will be sorely missed here. She had been the president of the local society, was at the time of her removal to the hospital a circle leader, and has been chiefly instrumental in instituting and making successful the new organization. Her regard for you was high.

Faternally,

W. H. MORGAN.

Your Secretary found the above on her desk one morning this past week.

The cold and of Death always chills us, no matter on whom he lays that hand; but when he slips in and claims as his own the young, the beautiful, the charming and the so happily helpful as was this beloved one—we sit still and wince and shrink

## W. M. U. DISTRICT MEETINGS

DISTRICT NUMBER FOUR, NEWTON, MARCH 1 AND 2  
 DISTRICT NUMBER THREE PONTOTOC, MARCH 2 and 3  
 DISTRICT NUMBER TWO, CLARKESDALE, MARCH 6 & 7.  
 DISTRICT NUMBER ONE, YAZOO CITY, MARCH 7 & 8.  
 DISTRICT NUMBER SIX, COLUMBIA, MARCH 9.  
 DISTRICT NUMBER FIVE, GULFPORT, MARCH 10.

MISS KATHLEEN MALLORY WILL SPEAK AT EACH MEE  
 TING.

and wonder why.

And then Memory busies herself recalling some beautiful times in the past. One of them was when an overtired Secretary found her way into the home of this Understanding Heart—and how she went her way to other work rested in soul as well as body. Another was of a gathering of the class of Blue Mountain girls at their tenth anniversary, in the arms of their Alma Mater, for a week's visit together. Some came with their little ones for nearly all were mothers; but each came with the joy of bright, happy young womanhood that is being spent to bless the world. Among them, smiling her same sweet winsome smile that was her attraction when a college girl, was our beloved Grace. What a joyous time they had together last summer at the Encampment. Even then however, the Grim Reaper had marked her for his own; shortly after returning to her home she was taken to the Hospital and there was no word day thereafter. But oh, there were tender helpful days uplifting to all those around her.

As her pastor suggests, she will be sorely missed, not only in her own home church but among a vast throng of loved ones.

To those who were nearest and dearest to her goes our deepest sympathy. May we all like her, be ready. May it be ours as it has been hers to KNOW that "He giveth His beloved sleep."

### ATTENTION, SISTERS!

We hereby urge all women to send in their names at once who expect to attend the W. M. U. Convention in Water Valley, April 11-13.

We, in turn, will send cards on which will listed the homes where you will be entertained.

Everything will be free, and we will be prepared to take care of all who may come. These cards are sent out for the purpose of relieving and helping our automobile committee.

We are expecting and planning for a great time and hope you may be with us.

Send your name to

MRS. ED. KENNEDY,

Main Street,

Water Valley, Miss.

Chairman Hospitality Committee.

We trust sisters all over the state will kindly attend to the above request. Our Water Valley sisters are making every effort to have our Convention "the best ever held in the state". They will do their part faithfully. Let us be as faithful in doing our part.

### PINOLA WEEK OF PRAYER

Dear Miss Lackey:—

The W. M. U. of Pinola Baptist Church observed the Week of Prayer for Foreign Missions. We met at the church on Sunday, January 15, at two o'clock with a splendid assembly of faithful laborers. The program on "Love" was so well planned and rendered by our faithful Mrs. W. F. Walker. Each day at the same hour we met and carried the program out as it was planned with the different members leading each day. We were all made to feel that it was good to be there. It gave us a broader knowledge of the needs of our foreign fields and the wonderful work carried on by our workers. All felt a spiritual uplift and much good derived from these programs. Hoping that all the W. M. S. observed the Week.

MRS. GILES.

Dear Miss Lackey:—

Twenty-five years ago the W. M. S. of the then only Baptist church in Hattiesburg observed the Week of Prayer with Christmas offering for China. The contribution in the envelope amounted to the sum of \$2.60 and we rejoiced that it was so much.

Since that time we have never failed having this Week of Prayer and it has always been a season of renewal of strength, of a growth in grace, and knowledge of the power of God unto salvation. We have been drawn closer together in the bonds of fellowship. We love God and each other better because of these meetings.

We always say in the testimony meeting that we have never had such a good meeting and this year we felt more of our sisters were blessed because the attendance was so good. With such women as Mrs. W. F. Yarborough, Mrs. J. W. Champlin, E. N. Pack, Mrs. S. E. Travis, Mrs. Chas. Harris and Mrs. J. B. Walker to demonstrate the lessons how could we fail to get the truths from them.

It was an especially happy thought to have the fruits of the spirit-linked together in the Bible studies.

On Wednesday the Ingathering Program was especially interesting and comprehensive under the leadership of Mrs. J. W. Champlin.

Yours in the work,

MRS. A. POLK.

### DAILY PROGRAM FOR THE PREACHERS' AND PASTORS' BIBLE SCHOOL, HATTIESBURG MARCH 6-11th.

#### MORNING

- 9:00—The Minister's Character as a Factor in His Work by Rev. W. A. Borum, Pastor of the First Baptist Church, Natchez, Miss.
- 9:30—Bible Study, Romans, by Rev. L. G. Gates, Pastor First Baptist Church, Laurel, Miss.
- 10:15—How Baptists Work Together by Rev. P. I. Lipsey, Editor of the Baptist Record, Jackson, Miss.
- 11:00—The Epistle to the Hebrews by Dr. C. C. Carroll, Baptist Bible Institute, New Orleans, La.
- 12:00—Noon.

#### AFTERNOON

- 1:30—Pastoral Problems by P. I. Lipsey.
- 2:15—Bible Study, Romans, by L. G. Gates.
- 3:15—Round Table Discussions on Practical Problems.
- 3:45—Adjourn.
- 6:00—Supper.

#### EVENING

- 7:00—Return of our Lord by C. C. Carroll.
- 8:00—Evangelism by W. A. Borum.
- A. L. O'BRIANT
- W. F. YARBOROUGH,
- W. S. ALLEN.

Committee.

The District Rally of the Fifth District of the W. M. U. meets at Gulfport on Friday, March 10, the First Baptist hostess. An inspiring and interesting program has been arranged, and it is hoped that every superintendent will urge the attendance of a representative from each W. M. S. in her association.

MRS. W. W. JONES.  
 Secretary Fifth Dist.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### CLARK COUNTY COMPLETES ITS ORGANIZATION

The meeting of the Presidents of the BYPU's of Clark County was held at Desoto Sunday and we organized the county on the group plan. We are to have five groups—one for each beat. The officers for these were as follows:

Group I Ethel Parker.

Group II Mrs. B. F. Bonner, Shubuta, R. 2.

Group III Mrs. Graham (Lonie Eubanks), Stonewall.

Group IV Floyd Fontaine, Enterprise R. 3.

Group V Mrs. Tony Ivy, Quitman, R. 6.

All who were present reported that they had taken up the work of the tithing campaign and for subscriptions to the Baptist Record. All except one had given the play, "Trial of the Robbers" and that union is planning to give the play soon.

A round table discussion of problems we have in our unions and how to solve these was held. I think this will be helpful to all.

It was decided that we would have two county conventions instead of one. The first will be held at Enterprise the first Sunday in June; the second at Oak Grove the latter part of the summer—the time to be set at the first convention.

It is our aim to make this county an A-1 county as soon as it is possible to accomplish it. We hope to have a BYPU in every Baptist church in the county before the close of the year and to have the best possible efficiency in each union.

Rev. R. E. Moore, of Schamburgville, made a splendid talk on BYPU work. He also rendered some valuable help in the business meeting.

We pledged ourselves to try to have representatives from every Baptist church in the county at the State Convention.

(Reported by Miss Ethel Parker)

### RICHTON BYPU HAS A SOCIAL

The first social meeting of the Baptist Young People's Union since its organization was held Monday night, January 9th in the primary room of the school building under the auspices of Mr. and Mrs. Perry with their co-workers, Misses James and Norman.

About forty of the junior and senior members were present. Numerous old fashioned games, Tin Pan, Post Office, Fishing for Love, Base Ball, Texas Grunt and Snap, under the direction of Mr. Perry and Miss Norman were played, creating an unusual uproar of merriment and laughter.

Then seated in the small chairs around a large table we were served a most delicious plate luncheon consisting of sandwiches, cocoa, cake and fruit salad. A good many toasts and readings were highly enjoyed during this hour.

After the repast the senior members held a short round table discussion furthering the interest of the juniors.

Everyone expressed their indebtedness to the joint host and hostess for

a most delightful and pleasant evening.

### CROWDER ORGANIZES

Brother W. E. Lee, our secretary of the State Baptist Convention, has recently accepted the pastorate at Crowder and about the first thing was to organize a BYPU. Bro. Lee writes that there are good prospects for both a Junior and Senior Union there, they began with the senior and elected Mr. J. E. Pickering as president. When Bro. Lee reported the organization they had not perfected it, that is it had not been completed but were to finish grouping, etc., the next Sunday. For that reason we did not get the full list of officers, but know that the work was begun on the basis of an A-1 union and look forward to enrolling Crowder among the best unions in the state.

STUDY COURSE WEEK, MARCH 12-17. OBSERVE IT.

### FOUR MORE UNIONS FOR JONES COUNTY

Four more Unions are reported from Jones County. Mr. E. D. Hurst and Mr. Horace Headrick, both of Laurel, went to Phalti church and organized both a junior and senior union. Mr. Dean was elected president of the senior, Miss Smith leader of the juniors. Mr. Harry Smallwood reports another one in the county with Mr. S. K. Ward, Heidelberg, R. 2, as president. Mr. W. S. Parker of Kingston Church reports a Junior union organized at Hebron with Miss Laomi Pickering elected president. Jones County says they are going to be 100 per cent BYPU before the District Convention in June. What other county is going to be 100 per cent?

### A BYPU FOR MOREHEAD

The first Sunday in February the young people of Moorhead met at the Baptist church and organized a BYPU. Miss Cordie Williams was elected as secretary and reports the organization. The other officers elected are: Mr. Ervin Helma, president; and Mr. J. B. Smith, vice president. The union was organized with 24 members and Miss Williams suggested in her report of the organization that the possibilities were twice that number and that they were going after the others. That is the only way to get them in any BYPU is to GO AFTER THEM. This adds another BYPU to the Delta list and we are sure they will have a goodly number at the District Convention in June at Greenville.

The Kingston Senior BYPU of Laurel sends in an A-1 report, for the fourth quarter. The report shows that they are also 100 per cent in giving. They are still some other unions that we think are A-1 that have not reported, when you see this ask your secretary if they have sent the report in.

Be sure to order your books early for the Study Course Week. Get books from the BAPTIST BOOK STORE, Jackson, Miss.

Be getting yourself together for March 21-23, Meridian, State S. S. and BYPU Convention.

### SEYMOUR

Seymour is the little town across Black Bay from Biloxi, and it is almost wholly catholic. There is, no protestant church there, but a little Methodist mission started last spring. There are only about fifteen Baptists in the vicinity of about eleven hundred population. Bro. Stone has just closed a meeting over there in a hall being used by the Latter Day Saints (Mormons), and there is an opportunity now for a little nucleus out of which some day will grow a Baptist church. The writer will preach for them first and third Sunday afternoons, and encourage them in other work as an arm of our church. The meeting place is only two hundred yards from the traditional spot where Iberville and Binville landed on Mississippi soil and built the first settlement, Old Fort Maurepas. The Catholics are strong there because of the traditions connected with the place, but others are entering the field with good prospects.

J. L. BOYD.

Biloxi, Miss.

### IMPORTANT SUGGESTIONS

1. God has never retired from the affairs of men every detail of our life is known to him. Every thought, impulse, desire, aspiration, ambition and plan of man is open to His inspection.

2. Man is so earth struck that he is blind to the presence of God, and callos to the touch of God's hand.

3. God must be taken into the plan of our life. His will must be controlling or our life is a dismal failure.

4. God sometimes permits His children to come to a helpless crisis before interposing to deliver them. Wait on the Lord, trust in Him.

5. Through the expression of our faith and our prayers for them we may help others up into new visions and experiences of the hidden resources of God's sustaining grace.

6. Human wisdom, material instrumentalities, and worldly agencies all are impotent and fail unless welded by the invisible hand of God.

7. It is difficult to alloy the hostility of a foe through defeat but through generosity we may win them to good will and friendship.

### UNUSUAL VALUE FOR 15 CENTS

Washington, D. C.—Magazine publishers of New York and Chicago are astonished at the wonderful success of the Pathfinder, which has grown until it now has over 400,000 subscribers. This great illustrated national weekly is called the Ford of the publishing field. The Pathfinder interests and pleases every member of the family. The editor is anxious to have a half-million subscribers and he offers to send his paper on trial to interest new readers. You can read and enjoy it three months—13 weekly issues—if you send 15 cents, coin or stamps, to the Pathfinder. Langdon Station, Washington, D. C. The editor says the 15 cents does not begin to pay the cost but that he is glad to invest in new friends.

### FATHER OF GYPSY SMITH

The London Methodist Recorder says of the remarkable father of Gypsy Smith:

"The story of his conversion is familiar to readers of his son's life. It reads like a page out of Wesley's Journal. It was a long struggle before peace came. The actual event took place in a mission hall on Latimer Road. 'In the agony of his soul he fell on the floor unconscious and lay there wallowing and foaming for half an hour.' It was thought that he was dead, but presently he came to himself, stood up, and, leaping, joyfully exclaimed: 'I am converted!' That joyful experience never left him, and all through his long life his one desire was that what Christ had done for him he should do for others. He could neither read nor write when converted, did not know A from B; but he managed to learn to read the New Testament and soon became conversant with every part of it. With his two brothers, Bartholomew and Woodlock, he conducted missions in various parts of the country, and many were led to God through his instrumentality."

"Many good stories are told about him. Once when preaching in the open air at Leytonstone a coster passing by in his donkey cart shouted out: 'Go it, old party; you'll get 'alf a crown for that job!' 'No, young man, you are wrong,' replied the preacher. 'My Master never gives half crowns; he gives whole ones. "Be thou faithful unto death and I will give thee a crown."

"Deep sympathy will be felt with Gypsy Smith, who is still in America. The relationship between him and his aged father was very tender and beautiful. The Gypsy pays a delightful tribute in his autobiography, a tribute any parent might well covet. 'Our first idea of God,' he says, 'came from father's beautiful life in the Gypsy tent—a life which was like the blooming of a flower, whose beauty won us all. If father had lived one life in a meeting and another in the Gypsy tent, he would not have been able to rejoice to-day over his five children converted. But the beauty of father's character was most seen in his home life.' This is a fine tribute. Such lives have great reward."

### SALESMEN WANTED

Must be high-class, recommended by rated business men. To experienced salesmen we pay salary; to commission workers we make weekly advance on orders; to "dealers" we loan money for actual expenses. Our line is high-grade. Traveling season begins in spring, with deliveries in fall, giving eight or nine months steady work and a good income to hustlers. Write today giving full information. Howard Hickory Nursery, Hickory, N. C.

### CANCERS CURED AT THE KELLAM HOSPITAL

The Kellam Hospital cures Cancers, Tumors, Ulcers, XRay Burns and Chronic Sores without the use of the knife, XRay, Radium, Acids or Serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, Inc.

1617 West Main St. Richmond, Va.



## HIS FIRST INVESTMENT

Jennie N. Stanfield.

Max Barton had worked in a car-  
enter's shop the week when he re-  
ceived his wages, two dollars and fifty  
cents. It was the first money he had  
ever earned, and as he walked home-  
ward jingled the money in his pocket  
and whistled merrily. He stopped at  
a crossing for an automobile to pass  
and the driver called:

"Jump in and I'll take you home."

Max climbed in, expressed his  
thanks, and the young man asked  
where he lived. Max gave the street  
and number and added:

"Mother will have a nice surprise  
this evening."

"In what way?" asked the man.

"My boss paid me fifty cents more  
than he promised. Said I was worth

Max held out the precious silver for  
the stranger to inspect.

"That is fine. What are you going  
to do with your money?"

"Going to help Mother. She's wor-  
ried and cries when she thinks nobody  
knows. I am going to get her some  
fruit and save more money and get  
her pretty clothes like other ladies  
wear."

"Hasn't she any one to support her?"  
"Yes, there, Dad, but he doesn't  
help like he used to, and he is gone  
most of the time. I stay home even-  
ings, and I want to make Mother look  
good again."

"If you had five dollars, what would  
you do with it, sport?"

"Buy Mother magazines and let her  
get what she needs."

They had reached the business part  
of the city and the man parked his  
car in front of a big hotel. He asked  
with a big-buddy pat on the shoulder:  
"Would you lend me that money  
for an hour or so, old man? I will pay  
you fifty cents interest."

Max hesitated. The stranger was  
pleasant and kindly, but he knew nothing  
about him.

"You could take your mother to a  
picture show or that extra," he urged.  
Max was silent, and he continued:

"I'll pay you a dollar interest."

"What could you do with the money  
an hour?" asked Max.

"Make an investment. I could  
double it, or make more."

"You'll let me see how you make  
that money?"

"No but you can sit in the hotel lobby  
and wait. I'll give you back five  
dollars, boy. Will you make this  
splendid investment? There is no tell-  
ing what good fortune it will bring  
you."

Max could no longer resist an invest-  
ment that would double his money in  
one little hour by just waiting. He  
handed the man his money and fol-  
lowed him into the hotel. He was  
shown a seat in a corner and the man  
whispered:

"I am going down the hall on the  
left and will be busy in a room back  
there for a while. Keep quiet and  
watch the crowd."

Max slipped to the ornate arch  
leading into the hall and saw the  
man stop at a door and give a pec-  
uliar knock. The door was opened  
and the man entered. It was fire-  
come just to stand and watch the people

come in and go out, but at last an  
hour passed. It was dark, and the  
nice young man did not return. Max  
walked down the hall and stopped in  
front of the door the man had entered.  
It was No. 77. A bell hop rose from  
a seat near the door and growled:

"What do you want?"

"I want the man who borrowed my  
money. He went in that room."

"Get out of this hall or I'll put you  
out."

Max went back to the corner and  
waited another hour. He decided to  
ask the hotel clerk about the man  
who went into room 77. He timidly  
told of lending his money and asked  
permission to enter the room.

"You get out at once," commanded  
the clerk, "or I'll have you arrested."

The man's car was still in front of  
the hotel, and Max climbed in and  
waited. He knew his mother was  
worrying over his delayed return, but  
he must have his money. He was  
tired and fell asleep. He was a-  
wakened by a gruff voice saying:

"Get out of this car!" It was the  
man who borrowed his money speak-  
ing.

"I want the money you borrowed,"  
retorted Max.

"Can't pay it. I lost it."

"I want my money, I tell you. You  
promised to double what I loaned."

"I can't pay anything. Get out of  
the car or I'll call a cop and send you  
to jail."

It flashed into Max's mind that the  
money had been lost gambling.

This was one of the "dens" people  
spoke of in whispers.

"You gambled with my money,"  
Max accused boldly.

"You invested in a chance and lost  
that's all. Here Murphy, take this  
little rascal to jail for taking posses-  
sion of my car."

As Max jumped from the car a  
policeman caught his arm, saying:  
"March on and keep quiet, young  
man."

At a corner the policeman loosened  
his hold and seemed to be interested  
in something across the street. Max  
jerked his arm and darted down the  
opposite street. He turned down an  
alley, and then ran across a street  
that was crowded with cars and hur-  
rying people on foot. He had lost his  
bearings, and must inquire the way  
home, but he had eluded the officer.  
He sat down on the steps of a church  
to await the passing of a friendly face  
and began to sob as he thought of  
the disgrace of being arrested. A man  
stopped on the side walk and asked:

"What is troubling you, son?"

"I don't know the way home, and  
a----" He backed up and cried joy-  
fully:

"It is Professor Edmonds!"

"What are you doing here at this  
hour of the night?" asked the pro-  
fessor sternly.

"I was getting away from a cop,"  
Max replied as he hung his head.

"What had you been doing Max-  
well?" The professor had been Max's  
teacher and he dared not refuse to  
tell. He sobbed out the story of his  
investment and lost money. He con-  
cluded with:

"I wouldn't mind so much, but  
Mother needs the money."

"If that loss cures you of the get-

rich-quick disease, son, it will be the  
finest investment you ever made. Give  
me the name of the hotel and number  
of that room. It may be a clue which  
will help us clean the city of gambling  
dens which are ruining our men and  
boys. Tell your mother all about it.  
Here's your car fare.

A few days later Max read in a  
city daily of the raids made on num-  
bers of leading hotels and the secur-  
ing of proof that the proprietors kept  
room for gambling. A story of how  
a boy of thirteen had been cheated out  
of his week's wages by the wiles of a  
gambler and then turned over to the  
police, had aroused the law-abiding  
people to the danger threatening boys  
and young men. There had been a  
mass meeting of the citizens, and  
they were co-operating with the city  
officials in ridding the place of gam-  
bling deadfalls.

Ten years later Professor Maxwell  
Barton told the story of his first in-  
vestment to the boys in the high  
school of which he was principle and  
made the statement:

"That investment has been worth a  
fortune to me, boys."

Some knew why, but others wondered  
how an investment could be worth  
anything when the money was lost  
and there was never any direct re-  
turns in cash.

### \$13.95 GOODYEAR ALL-WEATH- ER COAT

FREE Goodyear Mfg. Co., 952-R,  
Goodyear Bldg., Kansas City, Mo., is  
making an offer to send a handsome  
Rainproofed, All-Weather coat to one  
person in each locality who will show  
and recommend it to his friends. If  
you want one, write today.



### REVIVAL SELECTIONS

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# HASTINGS' SEEDS



## CAMPAIGN NOTES

The following notes were taken at the midwinter meeting of the 75 million campaign Conservation Commission in Nashville on Jan. 18, the chairman, Dr. L. R. Scarborough, presiding. With but few exceptions every state was represented, the several members-at-large were present and each general board was officially represented, the number present being about forty.

The devotional services took the form of several songs and prayers and the repeating of Scripture promises. Dr. Mullins' exposition of the Epistle to the Ephesians as an "intensely missionary book" was particularly helpful as was also Dr. James' statement that whenever the children of Israel were in the path of duty God cleared the way for them.

Dr. Scarborough brought out the following points in his very calm but highly optimistic paper:

1. General Reasons for Gratitude:  
1. Gifts since Campaign was launched total \$30,160,843.35.

2. This total is more than \$100,000 above 2-5 of the 75 Million objective.

3. Before the Campaign the gifts to similar causes totalled only 6 million a year.

4. In spite of an unprecedented financial depression, the gifts for this year are 62 per cent of what they should be.

5. Northern Baptists have for this year collected only 25 per cent of their pledges.

6. Southern Methodists have for the year collected only 40 per cent of their pledges.

7. In spite of hundreds of failures in the business world, not a Baptist institution has had to close its doors, but all of them are functioning on a larger scale than before the campaign.

## II. Things Gained or Held During The Year:

1. Southwide Unity.  
2. Aggressive spirit of people.  
3. Personal and church pledges being held sacred.

4. Increased enrollment in schools and other organizations.

5. Over 250,000 conversions.

(a) 108,000 conversions the year before the Campaign.

(b) 175,000 conversions first year of Campaign.

(c) 150 per cent gain in three years.

## III. Perils:

1. Lack of information.  
2. Complacency

(a) Thinking Campaign accomplished in pledging.

3. Lax leadership.

4. Loose Campaign plans in churches not having regular budget or similar financial methods.

5. Heretical teachings in some institutions.

6. Critical mind.

(a) Sidetracking on small issues.

7. Lop-sided interest and often non-cooperation.

8. Waning zeal of many members for soul-winning.

9. Tendency to break the unity of the South-wide campaign organization.

## IV. Recommendations:

1. Persistent and strong emphasis on the tithing campaign.

(a) Stewardship equals the roots and tithing the fruits of the Bible's

teachings on giving.

2. Collect pledges regularly.

3. Press publicity.

4. Need for Southwide call to prayer and sacrifice.

5. Inspirational meetings in central city of each state.

6. Emphasize evangelism.

(a) Every one win one.

(b) Enlist new converts.

(c) Secure pledges from them.

Dr. Truett brought out the following ideas in a most impassioned address:

1. Time for gratitude.

No other denomination in all the history of the world has ever before reported 250,000 conversions in one year. This record of baptisms is worth more than all the world's money. Eight bank presidents and eight cashiers in conference told Dr. Truett that the gifts of Southern Baptists in these depressing times were a wonder to them.

2. Time for faith.

3. Time to say: "I propose to go right on."

4. Time to say: "We propose to go right on together."

(a) Thrill of our Campaign has been felt all over the world.

5. Time to go on together in the Spirit of the Cross.

(a) If we sound the note that religion is easy we deny our faith and will meet defeat.

(b) All must tread the way of the Cross.

Dr. Love called attention to the fact that after all the real purpose of the Campaign was that Christ should be glorified by our humble service; that if financial prosperity had been maintained throughout the years of the Campaign we would have lost the blessings and growth as individuals which come through sacrifice. He asked that we pray for Christian business men that they shine in this day of depression.

Two splendid laymen who were members of the Commission testified as to the stressful times but rejoiced in the privilege of sacrifice. One said he was paying interest on \$90,000 in order to keep up his Campaign payments and the other said that he had taken out insurance to cover his in case of deferred payments or death. Another fine layman said that somehow he had each month been able to meet the payment on his pledge, saying that when he was ordained a teacher the preacher admonished him: "If the circumstances are against you, make it the worse for the circumstances."

Dr. Henning said that he believed the Campaign was God-given plan to tide Southern Baptist work over this depressing period for most people will strain every effort to meet a pledge. He said that one can keep happy and go on by going on.

The Commission made the following suggestions for the spring campaign:

1. People be urged to go forward and to go together.

2. Encourage those struggling to meet their pledges.

3. Emphasis be laid upon the holding of the pledge as sacred though the payments may be deferred.

4. Associations and churches try to keep up to their maximum pledge through pledges from new members.

5. Active and systematic effort to get regular payments.

6. Inspirational meetings in each state.

7. Wide publicity of forward work of each board.

8. Hearty co-operation with the Tithing and Every One Win One Campaigns.

9. General distribution of revised edition of "Campaign Achievements."

By motion it was agreed to ask all speakers at the central meetings in each state to lay the chief emphasis upon the Tithing Campaign.

## KU KLUX GIVES \$450 TO CHURCH.

Glenmora, La., Feb. 14.

The Ku Klux Klan again demonstrated their presence in our midst when on Sunday night at the regular evening service at the Baptist Church five of their number silently marched down the aisle, while some five hundred worshippers looked on in consternation and awe, as the Klansmen presented to the pastor, Rev. W. R. Haynie an official looking envelope, and as silently marched out and disappeared.

The preacher opened the letter and read the contents to himself and it could easily be seen that he also held in his right hand a huge number of Uncle Sam's real money. This somewhat relieved the tense strain under which everyone was tightened.

After some special music the pastor read the contents of the letter to the congregation. The letter praised very highly the pastor for his firm stand against vice, immorality, and the strong effort he had put forth for the moral and religious uplift of the town and community. They lauded him for his manhood and for his straightforward manner and fearless method in attacking the gamblers, shabby peddlers, and other vicious dives that had thrived about the town. Further they said they understood that he was putting forth considerable effort to build an annex to the present church, and in consideration of their esteem of his work and personal inspiration of their slogan, "Not for self, but for others," they wished to present him with \$450 from McLongMora Klan No. 46. It was signed by the Cyclops of the local Klan.

The pastor then spoke for some ten or fifteen minutes on the work that the Klan was doing in the United States, and the personal service already rendered in Glenmora and prayed the blessings of the Almighty on such a class of men. After which a sermon was preached and the ordinance of baptism was administered.

## A WASTE OF GOD'S MONEY.

We heard of a Baptist school in the South the other day that is spending \$8,000 of God's money this year on athletics and young preachers being turned away from that school for lack of funds to help them. What a waste of God's money! Spending God's money for sports that help to make worldlings, pleasure-mongers, gamblers and bullies out of our boys; and neglecting the very class of students for which Baptist schools were established; namely, students for the ministry. What a tragedy in our denominational life! No wonder God is seeing to it that our schools are having a hard time financially, where they waste His money like that.

—News and Truths.

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## Sunday School Department

The Baptist Sunday School of Clarksville has had an average attendance of 220 since last June.

The City Training School of Laurel last week was quite a success regardless of the bad weather.

State Sunday School and B. Y. P. U. Convention at Meridian, March 21-23; begin now to make your plans to go.

The following is an original toast given by Mrs. J. B. Canada, of Mt. Olive, Miss., Friday night, February 2nd at a banquet given by the Men's Convention Middle Class of Mt. Olive Baptist Church.

Here's to the Adult Class of strong, stalwart men  
In number a few more than three times ten,  
We hail this social hour with the greatest pleasure  
Each realizing it will bring joy without measure.

Here's to the class in deed, as well as in name  
Living for Christ, caring not for honor or fame;  
Here's to you, the noblest that are in the land  
We recognize you, a fast growing, vigilant band.

Here's to you, so earnest, steadfast and sincere,  
The memory of this hour we shall long hold dear;  
Here's to every effort you've put forth to make this pleasant  
We've shown our gratefulness by every one's being present.

Then here's to the teachers and officers of the Baptist Sunday School  
To reach the A1 standard has always been your rule;  
Here's to the kindest of those who are kind,  
A finer band of workers would be hard to find.

Here's to the purest and truest of the true,  
Here's to the faithful of the school, old and new;  
Here's to those whose influence we always feel  
And those who're remembered, when in prayer we kneel.

But here's to a class trusting in Him who reigns above  
Here's to the members so loyal, whom I dearly love;  
Here's hoping you will spend no hours in idle lumber,  
But be up and doing, each striving to increase the number.

Here's to a God-like class, well deserving of mention,  
To their record each Sunday we invite your attention;  
Here's to the sweetest, the loveliest, and always the best,  
Here's to the Ladies Class,—many times may it be blessed.

### SUNDAY SCHOOL LESSON

Feb. 26th

Lesson Text: 2 Kings 6:8-23  
Elisha's Heavenly Defenders.

I. A. Venable.

Elisha comes before us in this lesson as a patriot defending his country against auspicious enemy. The kingdom of Israel is invaded by Benhadad King of Syria. The plan of his campaign was formed in council, definite in its purpose, embracing the line of march and the places where these looting bands were to strike their camps.

#### 1. The Bewildered King.

The frustration of Benhadad's plans and the fruitless results of his efforts to loot the country and capture the Israelitish forces was so disappointing and bewildering that he suspected treachery in his own camp. The moment was crucial, and the need was urgent. The traitor must be uncovered and speedily punished. A council of his leaders is called. Smarting under the miscarriage of his plans it is no time to mince matters, or juggle with words, for "The heart of the king of Syria was sore troubled for this thing and he called his servants and said unto them, 'Will ye not show me which of us is for the king of Israel?' (ver. 11) His mind is made up. So thoroughly had he been out-generaled that he could not believe that the traitor was before him. What must have been his confusion and his fear when one of his servants, an officer and councillor, said, "Nay my Lord, O King Elisha the prophet that is in Israel telleth the King of Israel the words which thou speakest in thy bed-chamber." (ver. 12) Who this servant was we shall never know. Possibly Naaman whose cure by the prophet of Samaria was an engrossing subject of conversation at Damascus. Benhadad was aware of Elisha's power as a healer but he had never thought of him as one who could hear the faintest whispers from afar, as a defender of his country and people had never dawned upon his mind. It had never occurred to him in the formulation of his plan of campaign. It had not occurred to him that Elisha the man of God must be reckoned with in a campaign against Israel.

#### 2. Now a new program must be made.

Elisha the visional prophet must be the controlling factor in the new plan. In the assignment of values in the old, no account was taken of the man of God, but now he is the outstanding factor, which must be eliminated. This done and the problem is solved. It was he that had put all their movements to the bad not once but many times. It was this man who said to the king of Israel "Beware that thou pass not such a place for thither hath the Syrians come down and the king of Israel sent to the place the man of God to bid him and warned him of and saved him not once nor twice" (ver. 10) God was in the campaign, in the person of the prophet and Benhadad knew it not. God is invincible, God and one man are more than a match for the

combined forces of kingdoms and empires.

3. But note Benhadad's new plan and what came of it. "And he said, 'Go and see where he is that I may send and fetch him.'" How stupid; could not the prophet who put to shame the old movement know and defeat the new? Would the God of Israel who disclosed the first keep silent as to the second. But with full confidence, the Syrian king proceeds, spies are sent out to disclose the hiding place of the disconcerting prophet. An easy task, and quickly over with. The king is told "Behold he is at Dothan" All haste now, horse and chariots and a mighty host under cover of darkness cover the mountains round about Dothan abiding the rising of the sun.

4. Is Elisha doomed? Has he been entrapped? Ask his servant, "And when the servant of the man of God, had risen early and gone forth, behold a host with horses and chariots was round about the city and his servant said unto him, 'Alas, my master, how shall we do?'" What terror, what solicitude, what despair, now pressed down upon the young man trusting alone in human strength he saw no way of escape. He and his master could not alone cope with the mighty mounted forces of the Assyrian King.

Nothing but capture and possible death came within the circuit of his vision. How composed, and confident is Elisha. His faith fixed upon the invincible and frey forces of heaven, he is not dismayed, but with a sublime tranquility he seeks to bring his terror stricken servant into a confident assurance of the Lord's deliverance. It is interesting to note his method of dealing with this hopeless young man. He first gives expression to his own unwavering faith "Fear not for they that be with us are more than they that be with them" (ver. 16) The stimulating and uplifting power of an unwavering faith is one of the great forces which God has given his people to reach and help the lives of others. A mother quiet, humble and unwavering faith coming to expression in all she is, does and says, will do more to bring her children to Christ than any other means she may employ. The teachers prime qualification is an unwavering faith. Elisha's faith rose above the stress and storm of all earthly forces for he endured as seeing the invisible looking not at the things that are seen but at the unseen the eternal, which pass not away.

Elisha prayed to God for his servant and said, "Jehovah I pray thee open his eyes, that he may see, and Jehovah opened the eyes of the young man's vision, the invisible forces of heaven, a blessing host of the spiritual world covered the sides of the mountain and the chariots of God rolled into the view of the dismantled servant. The invisible resources of the spiritual world are above, round about us. We live and move and have our being in God who is spirit. They disclose themselves to us, in answer to believing prayer. Duly the spiritual eye can see them. God alone can open our eyes to all these invisible and invincible forces of the spiritual world. How near to us and yet how far away from us these

mounted forces of the heavenly world were the symbols of God's power which awaited the bidding of Elisha. As the enemy pressed down upon him he "prayed unto the Lord and said, 'smite this people, I pray thee with blindness according to the word of Elisha'" (ver. 18) Through faith and prayer the power of God opened the spiritual vision of the young man and blurred the vision of the Syrian soldiers and brought them helpless defeat at the word of the prophet. The victory was won and how pathetic the condition of the invading enemy which last night covered the mountain sides, with the pomp and show of Syrian military splendor. The man of God whose capture they sought to compass, now leads them as helpless captives in a strange land. Elisha led them into the city of Samaria. Moved with compassion he prays that Jerovah will open their eyes, give bread to eat, saves them from the vengeance of the king. Jeroram, and send them back to their native land. Such magnanimity commands our admiration and afford us an example of the Spirit of one, greater than Elisha who said, "Love your enemies bless them that curse you and do good to them that hate you and pray for them that despitefully use you and persecute you" (Matt. 5:44- Elisha's generous treatment of his conquered foes brought to an end the hostile spirit of the Syrians toward the kingdom of Israel "So the bands of the Syrians came no more into the land of Israel" (ver. 23).

### CABBAGE AND ONION PLANTS

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### RUSSELLISM.

A nice looking lady came into my store saying she wanted to be a blessing to me, told me she had a book that would explain a thousand verses of scripture that it was not denominational. I was busy, looked at the title on the back, "The Finished Mystery." "A Helping Hand for Bible Students." "Studies in the Scriptures Series 7" London Bible and Tract Society, Brooklyn. Then she gave me two books, one "Millions will never die." another, "Can the Living Talk with God."

This is written to post you so as not to buy them, they claim their headquarters is in Meridian.

Yours truly,  
W. H. Patton.

Shubuta, 2-16-22.



**"THIS ROCK"**

From time out of mind there has been much discussion about the meaning of our Lord in His statement in Matthew 16:18, but it seems that just now there needs to be a reconsideration of the question; for the battle against Christianity, waged in part by professing Christians, is against the Deity of Jesus Christ.

Regardless of what others may think, I have always believed, and still believe, I will believe, I reckon, until I meet my Lord face to face, that He meant by the words "this rock" His deity; the great fact implied is Peter's statement. "Thou art the Christ, the Son of the living God." The Deity of Jesus the Christ, was the thing that God revealed to Peter, and the Deity of Jesus Christ is the real foundation of Christianity.

In 2 Samuel 22:2, 3, 32 and 47, and Psalms 18:2, 31:3, 42:9, 71:3, and in Deuteronomy 32:4, 15, 18, 31 and 1 Samuel 2: 2 and so forth and so on, the Lord is called rock, and God is called rock. Then in 1 Corinthians 10: 4, Jesus is called Rock. It is written "They drank of that spiritual Rock that followed them and that Rock was Christ."

We all know that all such terms were used figuratively and have to be interpreted, but I do not find anywhere in the Scriptures the word rock used with spiritual significance, except with reference to Deity, unless it is in the case before us. The thing it was hard for the disciples to grasp was the Deity of "The Man Christ Jesus." They had to be led up to it by Christ's mighty words, and by the revelation of God the Father.

But I care nothing for the interpretation of this text, for interpretations sake, I simply want to use the text to show some serious facts. The first fact is this, The Learned Are Drifting From The Doctrine Of The Deity Of Jesus Christ. He is treated to day as more of a hero, and human martyr to His own teachings, than as "God manifest in the flesh." There is more Unitarianism in the ministry to day than was ever known before in the ranks of so called Protestants, and as we drift from the doctrine of the Deity of the Christ, and lose consciousness of the fact that He was God manifest in the flesh to take away sin, we slip the very foundation from under real Christianity and make it nothing more than any other religion, except that its teaching of duty and service are better.

The struggle of the world has ever been to rob Christianity of the doctrine of the Deity of Jesus Christ, the Son of God. The world is willing for us to make of Jesus a mighty man, the founder of a great religious movement, but it rebels against the doctrine that He was Divine. That He died a martyr death for what He believed even the Jews will admit, but that He died, not as a martyr, but as the Son of God to redeem the lost they rebel against.

Jesus knew how this would be. He knew that the enmity of the world would be against His Deity, and that for that reason it would do its best to destroy the institution He founded upon that fact, and for that reason He said of the church "The gates of Hell

shall not prevail against it." There is but one possible way for the world and the gates of hell, to overthrow Christianity; that is, to turn professed Christians from the doctrine of the Deity of Him who founded the Church and it is making its mightiest fight to do that now. It will not succeed, but it will make the way mighty dark, and it is now doing that through the skeptical expressions of big preachers, and of big teachers in our schools. From the school now comes most of our young preachers and many of these go forth poisoned with doubts as to the miraculous birth and Deity of Christ. Let that go on and only a few years will see the faith of the church trembling in the balance of unbelief in the real spirituality of Christianity.

"This Rock" is the Deity of Jesus the Son of God. On that He founded Christianity, and on that Rock she is safe and will be triumphant. If she slips from that foundation the quicksands of skepticism will soon swallow her up. We do need to give attention to that fact right now. The glory of Christianity is the fact that The Son of God Died to Save Sinners. That He came into the world to die as a substitute for the lost that He might bring them to God. He offered Himself a willing sacrifice, not for a creed but for a lost world. He laid down His life that He might take it again, that by His death He might atone for our sins and by His life He might save us from sin. That is real Christianity.

In this day of drifting and skepticism, we need to come back to this fact. I was recently reading in The Commercial Appeal that the Baptists now outnumber any denomination in the United States, except the Catholics, and I thought if we will just be true to this great all-fundamental doctrine of the Deity of Christ; God only knows how much we can glorify Him, but if we turn aside to the idea of the mere human, hero Christ, we can do more than any other people to undermine real Christianity.

(Let me say right here, within parentheses; for one thing I rejoice in the Catholic Church. That is, for their unswerving adherence to the doctrine of the immaculate conception and Deity of my Lord. I abominate their folly, but I love their unfaltering utterances about the Deity of Jesus, the Christ. And the greatest fact about their adherence to this great doctrine is the fact that they cannot change. It has been uttered by them again and again by councils and by popes, and as they claim that all ex cathedra utterances are infallible they cannot change; and I will stand with them on that point until He comes again in person, or for me.

On "this rock," "This Rock," "THIS ROCK," the Deity of my Lord Jesus Christ, it is my only hope. It is the only foundation that shall stand forever. It is the heart of Christianity.

Upon "this rock" I'll lay me down,  
When stormy billows round me roll;  
Assured that He Who wears The Crown  
Will safely keep my trembling soul.

Upon "this rock" I'll stand and work,  
With full assurance doubly sure,

No duty will I ever shrink;  
For my foundation standeth sure.

Upon "this rock" I'll watch and wait,  
Until the storms of life are o'er,  
And when I reach the pearly gate,  
I'll praise "THIS ROCK" forever more.

E. L. Wesson.

#### SOME ADVANCE MOVEMENTS IN THE SUNDAY SCHOOL BOARD'S WORK

I. J. Van Ness, Cor. Sec'y.

I take peculiar pleasure in announcing the inauguration of a comprehensive book publishing program on the part of the Sunday School Board. I have been giving special attention to this matter since last summer with the hope that we might really inaugurate wise and prudent, and at the same time, far-reaching plans for the development of this side of our work. During the war it was impossible to take any advance steps but we believe the time is now ripe for the inauguration of this program.

At a recent meeting of our Board Prof. John L. Hill, now Dean of the Georgetown College, Kentucky, was elected Editorial Secretary for the Book and Tract Department. Dr. Hill has just signified his acceptance of this position and will assume his full duties in June. In the meantime he will continue his connection with the Georgetown College but will give a part of his time to certain pressing duties and to gaining a knowledge of the work which is before him.

Dr. Hill is well known in his state as an aggressive Baptist leader. He was the publicity man for the 75 Million Campaign in his state and is now the secretary of the Kentucky General Association. He has also been actively identified with the Laymen's Movement, and is a successful teacher of a men's class. He has fine speaking gifts. His experience as a teacher has given him the literary training which his task will demand.

One of our great problems has been the manufacturing and the marketing of our books. We have never put out cheap books but the manufacturing facilities in Nashville and in practically every Southern city are not adjusted to the printing of edition books, as practically all of the work is commercial work. We have therefore investigated the various manufacturing centers and hereafter our books will be manufactured in Nashville, in Richmond, and in New York as the occasion may demand. We hope to put out our books in the most modern and approved style. At present we have in process of manufacture some eight books which we hope will be ready in time for the Southern Baptist Convention, all these in addition to our study course books.

Recently the Board gave me permission to call to Nashville for a conference the responsible Baptist book selling men in each state. All but two of these book-selling agencies were represented at this conference. We spent two days together talking over the whole book selling situation among the Baptists of the South and agreeing upon plans for co-operation by which these book selling agencies will be more closely related to us, be in touch

with all our plans, and we shall all work together for great common ends. A similar conference will be held in the summer at which time plans will be made for the fall campaign. I count this conference with its attending results one of the most significant movements which we have inaugurated. We hope to raise the work of book selling among Baptists in the South to the same dignified position as the Sunday School and Young People's work, and to make it as effective through the state agencies.

In addition to this we have formed a working agreement with George H. Doran and Company of New York City by which they will manufacture for us some books, we paying them the same as we do any other printer or manufacturer. Some of our books, however, appear to have a value beyond our constituency and of these they will take imprint editions through a very liberal arrangement with us and will market these books for us in other sections of the country and in England, as well as to certain portions of the general trade. We believe this arrangement will enable us to put the works of our best writers before the whole country. We have at present with them five books which they will handle outside of our territory under this agreement.

We are also glad to report an addition to our field force in the person of Miss Mary Virginia Lee of Oklahoma, who will be associated with the Organized Class Department. Miss Lee's speciality will be the Intermediate Department which has heretofore had no special attention but which is growing in importance as our Sunday Schools are better organized. She will also give attention to organized class work for women and will be available for field work for both the Intermediate Department and the organized women's classes. Miss Lee is well qualified and has had considerable experience.

Every department of the work of our Board has shown steady and healthy growth and our work is developing upon every line. These additions will round out our organization and strengthen it along important lines. We believe these are advanced steps and will make our Board more effective than ever in its far-reaching service to every part of our Baptist life in the South.

#### SUMNER

The people of Sumner know how to welcome a pastor so as to make him feel at home. They were careful to have the parsonage newly and well repaired both inside and out. The parsonage had been visited also and the evidence left was such as to indicate that they expected their pastor to be in good health and well nourished for his new duties.

The spirit of earnest work, enthusiasm and good fellowship found is of the best type. Despite the long absence of a pastor the Sunday School, B. Y. P. U. and the W. M. U. have all been and are still doing splendid work, but the surging desire of all these organizations for greater development and more extended fields of service challenges us to our best and most prayerful service.

J. A. Barnhill.



## THE MEANINGS OF CIRCUMCISION

By A. D. Muse

Last week we proved beyond every reasonable doubt that God made a territorial covenant with Abraham, and that he ratified it by a token and by an oath, and that his covenant is to be yet literally and everlastingly fulfilled to Abraham. Now let us go back and develop the meaning of the token, circumcision. Dr. R. Graves, the greatest mind I ever read after, and many other writers call it "The covenant of circumcision." I make this point. It is not a covenant, but the ratifying token of the covenant which God had already made about fourteen years before God made the covenant. "And I will make thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee; and all the families of the earth shall be blessed." Gen. 12:2-3. Again: "And he brought him forth abroad, and said, look now toward Heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be." Gen. 15:13. "Unto thyself have I given this land, from the river of Egypt unto the great river, the river Euphrates, etc." And here the land promise is added for the first time. And for the first time it is called a covenant. This is an important note. Again: "And I will establish my covenant between thee, and thy seed after thee in their generations, to be a God after thee, and thy seed after thee, and I will give unto thee and thy seed after thee, the land, wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:6-8. Then comes the giving of the rite of circumcision. It is not the covenant. It is the ratifying token of the covenant which God has given. Proof: "And ye shall circumcise the flesh of your fore-skins, and it shall be a token of the covenant betwixt me and you." Gen. 17:10.

It is that token we want to develop here, in the light of the institution of it, in the light of Moses, of later prophets and the authentic explications given by the apostle Paul.

I make five points. (1) It was with by the natural seed of Abraham, a token of God's keeping the territorial and the natural seed-covenants. (2) It was to never be done away until God fulfills the covenant. (3) It does not take the place of heart experience. This can not license ritualism. (4) It distinguishes the natural seed of Abraham from all other nations. (5) It was only a seal to Abraham alone. As a token of God's keeping the territorial covenant, God also ratified this covenant by oath. "By myself have I sworn with the Lord—that 12 blessings I will bless thee, and in multiplying I will multiply thy seed as the stars of Heaven, and as the sand which is upon the sea shore; and thy seed shall possess the eventide." Gen. 22:15-17. God did not ratify it by blood. The slaying of the heifer, she goat, ram, dove and pigeon of Gen. 15:9-10 is not a blood ratification of the covenant but a figurative statement of the covenant and the time and state of its fulfillment.

Dr. B. H. Carroll says: "The root of the Hebrew word means to cut

or divide, referring to the custom of cutting and dividing in two the animal sacrificed." This figure under consideration signifies two parties to the covenant. There were two parties in the covenant between David and Jonathan. There must be two parties between Abraham. God makes promise to Abraham. He must ratify it, and give token of it.

Abraham is the recipient of the benefits derived from the covenant. Daniel was the recipient of the benefits of the covenant between them. Jonathan ratified it by oath. And as touching the matter which thou and I have spoken of, behold the Lord be between me and thee." 1 Sam. 20:23.

God ratifies this covenant by token and by oath. God made another covenant with Noah and ratified by token of the rainbow. There are two parties in this two fold—seed and territorial covenant—God and Abraham. God makes the covenant. Abraham is the recipient of the benefits of the covenant. God ratifies by token—circumcision—and by oath, which oath He swear by Himself, for he could swear by no greater.

This token was never to be done away with by the seed of Abraham, until they had fully and completely possessed the land and the infinitely multiplied seed was completed. This stands today with the seed of Abraham. Christ did not put this away with the Jews. The incorporation of this into the law of Moses was only the continuation of the rite by the natural seed. God threatened to kill Moses for not having his child circumcised, when his wife stubbornly objected. And had she not submitted and the rite performed, the threat would have been carried out. And when the natural seed came to the promised land in the first temporary possession, God had them to stop and circumcise all the male children who had not been circumcised. In my former article I proved that the final proof of that. And it is to all be theirs not part of it. Again: Paul circumcised Timothy, who was a Jew, (half) and not Titus who was a Gentile. The Gentiles have no part in this. Neither will they have part in the everlasting possession of the covenanted territory. I can not accept the teachings of Dr. Graves, that the faith—children of Abraham are included in the land-covenant.

Again: The Jerusalem conference settled beyond all controversy, that the Gentile Christians were to have no part in circumcision and that it was wrong to force it upon them. But not once was the Jewish Christian forbidden circumcision in the conference. The entire discussion is aimed at the Gentile. They are the ones under consideration. The question came up in a Gentile church, and because of an effort to have the believing, Christian Gentile circumcised. The natural seed of Abraham were to be circumcised, whether at home or not, until they come into the everlasting possession of all the covenanted lands.

The rite of circumcision also distinguishes the natural seed of Abraham from all other people. It is the basis of their nationality. As the scarlet cord marked Rahab, so this rite marks the natural seed of Abraham. And all those descendants of

Abraham in their graves, the Gentile nations) who have abolished the rite, they will never come into the inheritance of the promised land. That was in the covenant.

To Abraham alone, this was a seal. To him it was a seal of his faith which he had before it was given. This is significant. It sealed his own faith. "Cometh this blessedness then upon the circumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned when he was in circumcision or in uncircumcision? not in circumcision but in uncircumcision and he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." Rom. 4:9-11. To his children is not a faith seal, but a covenant token. To Abraham it was both a faith seal and a token of the covenant. But I thank God for what Paul, the authoritative exposition, says here. For that is the only hope for me, a poor, lost alienated Gentile sinner; that Abraham believed God while in uncircumcision, and thus became the father of all them that believe.

It does not take the place of heart experience. It did not with the Jews, nor with Abraham. It was given to Abraham after it is said, "He believed God and it was accounted unto him for righteousness." To his flesh-seed it was a token of their land possession. It was a flesh mark unto the complete and everlasting inheritance of the promised possession, the covenanted lands. But it did not take the place of heart experience with them. It did not answer for regeneration, or making a new heart. Moses, who incorporated circumcision in his law, was clear and strong in his requirements of the heart experience. "If, then, their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then I will remember my covenant with Jacob, etc." Again: and now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee for thy good." Again: "And the Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thy heart and all thy soul, that thou mayest live." Again: David cried: "Create in me a clean heart O God, and renew a right spirit in me."

And Paul said: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart." Rom. 2:28-29.

I state emphatically, that regeneration does not displace literal circumcision with the Jew. For that is to be kept until all the flesh-marked natural seed of Abraham comes into the everlasting inheritance of the promised possession, the covenanted lands. Neither does circumcision or any other ritual answer for definite and divine change of heart, resulting in a change of life and conduct of the individual.

To the Gentile, it is a type of regeneration, also to the Jew. Rom. 2:28-29

For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Jesus Christ." Gal. 3:3.

Clinton, Miss.

## BACK TO MISSISSIPPI

You may make the announcement through the Record that I have been called to the Pastorate of the Baptist Church near Medhamsburg, Yazoo Co., Miss. And will take up the work there about April first. I will have half-time open for pastoral work any where within reach of my location in the Pastor's Home near Phoenix, Miss.

I will be glad to assist Pastors in Revival Work during the coming summer months.

I was reared in the South, and have spent practically all my life in the South, this being my only Northern Pastorate, I am in full sympathy with Southern Baptist Work, and am coming back South on account of the loose doctrinal views and practices of these Northern Baptists.

I shall want to serve the interest of Mississippi Baptists in every way possible when I get moved to that State. You can call on me for any service, and I will gladly do my part.

I will appreciate the favor if you will enter my name on your list of Subscribers, and will mail you a check for the subscription price as soon as possible after I receive the Paper.

Thanking you for any favors you may show me, and assuring you that it will be a pleasure to join in the Co-operative work in your state, I am,

Sincerely and Fraternally,

E. C. Summers.

Hebron is the church to which I have been called and accepted. Minden, Nebraska.

## OBITUARY

The remains of Little Lloyd Thomas Jr. were interred in the Odd Fellows' Cemetery at Valden, Miss., Sunday, Jan. 29, at 3 o'clock whose happy sunny spirit has taken its flight to realm of glory and endless day.

He was thrown from a car and crushed by the wheel in twenty-four hours after arriving at our new home in La. He was killed instantly and without suffering.

Most of all, we cherish and claim your prayers for strength and courage in our loneliness.

Most tenderly,

Rev. & Mrs. L. T. Grantham.

Per Louise Coleman.

## Headaches Vanish

Sick or nervous headaches, back-aches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists. 10c, 30c, 60 cents. Inset upon getting Capudine.



## PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

"Opinion may differ as to the effectiveness of prohibition, but there is no escaping the fact that drunkenness at social functions nowadays is far more prevalent than it ever was, and it is not only young men who appear intoxicated at such events, but young women as well. The social drink in mixed company is far more common than it was in the 'wettest' days of Jackson, and the stuff they drink is generally an atrocious moonshine concoction."

The above is an extract taken from an editorial in the Jackson Daily News of February 4, 1922. If it is true, it is a drastic comment on society, morals, education, home and church. If it is not so, it is not so.

If every one who reads the above excerpt and comment will write to the Superintendent of the Anti-Saloon League giving his or her views, this body of correspondence will constitute a consensus of judgement and opinion that will be valuable matter for the files of the Anti-Saloon League office.

Congressman John P. Hill of Maryland, wet House Leader, has introduced a bill which would legalize the manufacture and sale of beer containing 4 per cent alcohol and wine 12 per cent, notwithstanding the fact that the Eighteenth Amendment to the Federal Constitution prohibits the manufacture and sale of these for beverage purposes. It provides a tax of 20 cents a gallon on beer and 40 cents a gallon on wine. The author of this bill estimates that this tax would amount to a sum somewhere between a half billion and a billion dollars annually.

Mr. Hill's scheme is to float this bill to a safe landing on the back of the soldiers' bonus bill, claiming that the revenue produced by this would provide adequate funds for financing the bonus bill. It would be infinitely better for the country for no soldier to receive one cent as a bonus than for our land to be plunged into a sea of beer and wine. And besides it would require more than ten times the revenue produced to take care of the wreckage produced by the beer and wine. From all that can be learned of Congressman Hill he is not half so much interested in the welfare of the ex-service men as he is in beer and wine and the brewers.

In a decision of the Supreme Court of the United States, delivered by Justice McKenna, on January 30th last, and concurred in by the entire bench except Justice McReynolds, it was "held that intoxicating liquors stored in government warehouses can not be withdrawn by the owners for personal use." According to the decision, such liquor can only be transported from the warehouse to a wholesale druggist for purposes not prohibited.

Last week I bought a tourin'-car an' the agent says to me, that I could learn to run the thing as easy as could be; he said that all I had to do was first to fill my tank with pure extract of gasoline, an' then to twirl

my crank; an' jump right in, an' grab the wheel, an' give the thing a twist; an' push a dew-dad with my foot, an' another with my fist; an' when I got to goin' I was not to lose my senses, but keep my eyes straight ahead, an' stay between the fences.

The first time that I tried her out, as I remember now, I started from my barn-lot an' killed a Durock sow; an' when old Dobbin smelt the gas, he threwed an awful fit, an' jumped a stake-an'-rider fence, an' died right whar he lit. I run again' the gate post, an' skidded to the pastur', an' when I went to slow her down, the old thing went the faster. I cut some awful curliques, an' double figger. 8's—I never was so rattled since I tried on roller-skates. At last I jumped to save my neck—an' landed on my back—an' saw a million shootin' stars—then everything turned black—

Ef any feller wants a "car" an' wants to buy it right, my telephone is 23; it gets me day er night.—Excelsior Springs Standard.

### INTERIOR CHINA MISSION

Kwelteh, Honaan, Jan., 17, 1922.

It is not a healthy sign that the missionary is continually being asked for striking incidents. Of course we all like to have them to tell. Some people do not realize that the missionary's life like that of most other people very largely consists of "The daily round, the common task." Just as in the Great War there were the days and months of preparation and then the fight perhaps of hours and days, sometimes only of minutes, and all was over, so in missionary work we go plodding on at our great task with very little, sometimes nothing, out of the usual and it may be only at rare intervals that we have what one could call a striking incident. For ours is a life business, not a matter of four or more years, and the striking incidents may come at greater intervals than the big battles did in the smaller fight.

However we do have some interesting things to record sometimes, and I want to tell you a little about two of the recent conversions at one of our outstations.

The first is a man named Liang. Just an ordinary sort of farmer, but a most religious man, a Buddhist with, like most of the Chinese, a mixture of Taoism and Confucianism. His mother got very sick and with true Chinese filial piety he looked around to see what he could do to help or relieve her. The Chinese idea is that sickness is the result of sin, or, that some unfriendly god or demon is troubling and must be propitiated. The latter was evidently Liang's belief, for he made a vow that if his mother was healed he would cast himself down from the top of a certain celebrated temple in this district to which the souls of all the dead are supposed to go for judgement. Altho his mother was not healed he decided to keep his part of the contract. He went to the temple and after hanging about

the place for three days, exciting the suspicions of the priests, he found his opportunity, climbed up the tall pillars to the top of the roof and—jumped. A special providence must have watched over him, for altho injured so that his back is not straight, after some months on his bed, he was able to get about again. Not satisfied that he had done his duty, he heard that if he gave a piece of his own flesh for his mother she would be healed. He described in detail to me how he took a knife and cut a piece the size of a persimmon from his body. The knife was blunt or his skin was very tough, anyway he had considerable difficulty in making the incision. He showed me the scar and it certainly must have required determination and devotion to do whaa he did. Bleeding and hurting as the wound must have been he took spices and prepared a mess for his mother to eat of her sons flesh. He described how she tasted it but could not swallow it. Ugh!!

We westerners cannot understand what it means to a Chinese to give up these supposed works or merit and come to the foot of the Cross of Jesus Christ confessing ones unworthiness and sinfulness. But this man did it and largely through the reading of the Gospel. With the help of a faithful colporteur he was led to the Savior and I hope soon to baptize him.

The other man was also a devout Buddhist, a vegetarian, and seemed a most difficult case. He has travelled thousands of miles without purse or script, tramping from temple to temple, and receiving instruction in the Buddhist doctrine. None of these things brought peace to his soul and though it was a great struggle for him to give up all his works and especially to break his vegetarian vow because of fear that the outraged gods will punish such acts, he has come out on the Lord's side and has found peace in Him. He attended our Bible Class at Po Chow this winter, and I hope he will be as earnest in learning the Truth as he was in learning the precepts of men. Pray for these men and for the many who are groping for the True Light but know not where to find it, and for whom there are so few missionaries. We have been alone in this station, which was opened by the Baptists before the Boxer Rising in 1900, since 1908, and as far as we know have no one coming to reinforce us.

PRAY, PRAY, PRAY FOR LABOURERS.

SYDNEY J. TOWNSHEND.

### A MINISTERS SUCCESS AS A WINNER OF SOULS FOR CHRIST DEPENDS UPON THE DOCTRINE WHICH HE TEACHES

Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.

—First Tim. 4th. chap. 16 v.

That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive. But speaking the Truth in love may grow up into him in all things which is the head even Christ.

Ephesians, 4th chap. 14-15 v. 12.

This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. —First Tim. 1st Chap. 15 v.

Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth. For there is none other name whereby we must be saved. —Acts 4th chap. 10-12 vs.

For God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life. John 3rd chap. 16th v.

Jesus saith unto him, I am the way, the Truth and the Life: no man cometh unto the Father but by me.

—John 14:6.

Jesus answered them and said: 'My doctrine is not mine, but Him that sent me. —John 7:16

There are false teachers in the world today and they have many, many followers. Therefore preachers of the gospel of Jesus Christ should take heed unto themselves and unto the doctrine they preach.

No man should undertake to teach or preach without first making a careful study of the subject in hand.

Study to show thyself approved unto God a workman that needeth not to be ashamed; rightly dividing the word of truth. —2 Tim. 2:15.

Since a Preacher of Jesus Christ is the servant of Christ he should obey instruction. Preach the truth. A faithful servant will always keep his Master's Commandments.

I have been informed that the Apostles of Mormonism (a religious cult promulgated by Joseph Smith & Brigham Young) are laboring to win men over to their way of thinking, likewise the followers of Mary Baker Eddy, (Christian Science), John Alex Dowie, (Russellian, Seventh Day Adventism,) and many other doctrines that have for their purpose the leading of men away from the glorious light and liberty of the gospel of Jesus Christ, salvation by faith in Him.

Then the servant of God must be constantly on his job.

Knowing the truth will give a man freedom and boldness of speech.

The people of the world must be taught to obey God they must break away from idolatry and quit teaching and following for doctrine the commandments of men.

If the people do not hear the truth who will God hold responsible for the failure?

Preachers, "If God be for us who can be against us?" Declare the whole counsel of God.

Tell the world that only the Righteous are saved.

"Seek the Lord while he may be found"

"Call upon him while he is near."

"Today is the day of salvation."

The Holy Spirit is present to convict and convert if you preach the truth.

The doctrine you preach leads sinners from darkness into light.

The doctrines of men lead to confusion and chaos.

God will surely pour out his wrath upon the people if they do not serve him in the beauty of Holiness.

They that be wise shall shine as the brightness of the Firmament and they that turn many to Righteousness as the stars forever and ever. Dan.



## IN MEMORY OF OUR DEAR MOTHER

Fannie Bailey, only daughter of Geo. and Louisa Bailey was born Aug. 21, 1836 and spent her girlhood days on or near the bank of Pearl river as her father owned the Georgetown ferry. It was there she and two brothers, Ben and George learned to swim. She was the constant companion of her brothers and indulged in all their sport, fishing, hunting and the chief delight was to swim Pearl River.

At an early age she joined the Baptist church at Simpson Co. and remained a member there for many years. At the age of 24 she married Mr. O. J. Dray, who was a widower with four children, Mrs. W. R. Haley, Mrs. J. M. Haley, Mrs. J. W. Clement and T. L. Dray, who loved her dearly and they were loved and cared for as only a mother can. By this Union there were seven children born four of whom preceded her to the grave. She was a friend to all ever ready and willing to help the needy for it truly can be said "She was franny to and for all." When the W. M. U. was organized at County Line, her name was one of the first to be added to the list and her deeds of kindness and devotion as well as her purse have proven her faithfulness. She attended church regularly, until her health began to fail a few years ago. Her life was one of energy; she never tired of doing for others, and it was her greatest pleasure to please and make happy the many grandchildren who always thought "Granpa" could bind up a mangled toe or set up a hole in trousers better than anyone on earth. Four daughters are left to mourn her loss. Mrs. Kilpatrick of Galveston, Tex., and Mrs. Tatom of Little Rock, Ark., were in the home of their sister, Mrs. W. V. Rhymes to all that loving hands could do to make her last moments comfortable. Mrs. Bailey being absent on account of sickness. Her suffering was intense and she so often spoke of the time being so long, but she was waiting patiently for "His Will." Our dear sweet mother breathed her last Monday, Jan. 30 and was laid to rest by the side of our dear papa and the loved ones gone before, in County Line Cemetery.

## ONE LEFT TO MOURN.

## MRS. SYLVIA BARNES

Mrs. Sylvia Barnes, the daughter of William Barnes and wife of William Barnes, was born Aug. 22, 1846 and died Feb. 3, 1922.

She leaves two sons, and two daughters: Robert and Fannie Barnes, Mrs. Joseph Jacob and Mrs. Willard Green. At an early age she was converted and baptized into the fellowship of the Bathesda Baptist church.

She was laid to rest at County Line church where she had been a consistent member for some years.

She was a woman of untiring industry and of marked patience. Though afflicted for years, yet she bore her many sufferings with rare Christian fortitude. Choice words dropped from her lips and deeds of kindness were her delight. She was always found in her place at church and Sunday School when at all able to attend. A truly good woman has gone to her eternal reward.

JOSEPH JACOB.

## THE CENTURIAN'S SERVANT

This case while affording another valuable illustration of the Master's willingness and power to save, differs in some important points from that of the leper, so the lesson is widened. First and chiefly, the application was from a Gentile. Next it was not on his own behalf that the centurion made it, but on behalf of another, and that of his servant; and further it was a request to heal a patient out of sight, out of knowledge even as it would seem. Each of these particulars might suggest a doubt. He has healed this Jew; but will he listen to that Gentile? He has responded to this man's own cry; but will He respond when there is no direct application from the patient? He has cured the leper with a touch, but can He cure a patient miles away? The Saviour knew well the difficulties which must have lain in the way of this man's faith. He has evidence also that his is genuine faith, and not mere superstition. We can readily imagine an ignorant person thinking that it made no difference whether the patient were present, or a thousand miles away; what difference does distance make to the mere magician? But this man is no ignorant believer in charms. He is an intelligent believer and thought it all out. He has heard of the Kingdom of Heaven, and knows that this is the King. Reasoning from what he knows of the Roman Kingdom, how orders given from a central authority can be dispatched to the outskirts, and be executed there with as great certainty, as if the Emperor had gone to do it, he concludes that the King of the spiritual world must in like manner have means of communication with every part of his dominion; and for a mere centurion, to do personally everything he wanted done, having in his power to employ some servant to do it, so it was unreasonable to expect the King of heaven Himself to come in person and heal his servant; it was only necessary therefore, that he should speak the word, and by some unseen agency the thing would be done. At once the Saviour recognizes the man's thoughtful intelligence on the subject, and contrasting with it the slowness of mind and heart of those of whom so much more might have been expected "He marveled, and said to them that followed, verily I say unto you, I have not found so great faith no not in Israel."

The thought of this immediately suggested to Him the multitudes that shall exercise a similar faith in ages to come, and in lands far off; and, as on the mount, when He looked forward to the great future, His heart yearned over the mere hearers of the word shut out at last; so here He yearns with a great yearning over His unbelieving countrymen, whose exclusion at last from the heavenly Kingdom would be felt with all the sharper pain that such multitudes from far less favored lands were safe within—at home with the patriarchs of the chosen nations while they, the natural heirs of the Kingdom were exiles for evermore. Hence the wail and warning which follow. His hearty appreciation of the centurion's faith:

"And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven; but the sons of the kingdom shall be cast forth into outer darkness, there shall be weeping and gnashing of teeth."

How fared it with the centurion's appeal? Was it any hindrance that he was a foreigner, that he made it not for himself but for a servant, and that the patient was so far away? None whatever. As he rightly judged the King of heaven had resources in abundance to meet the case. Without the least hesitation, Jesus said to the centurion, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."

E. J. Broadus.

## SONG BOOKS FAMILIAR SONGS OF THE GOSPEL

83 Songs, words and music, 12c each in lots of '00. Less quantities, 15c each. Sample copies, 25c each.

161 Songs, words and music, 18c each in lots of 100 each. Less quantities, 20c each. Sample copies, 25c each. Round notes only. We do not pay express charges on quantities of 50 or more. The songs we know and love to sing. This is the cheapest and best book on the market today.

E. A. K. HACKETT, Pub. Fort Wayne, Ind.

## HOLLY SPRINGS

I want the people to know how we are coming on in Holly Springs. God is blessing us. Our Sunday School is booming the largest Holly Springs Baptists ever even thought of having. Last Sunday there were reported over 2000 chapters of Scriptures read the previous week. Two classes were A-1 according to our class requirements.

Congregations at church better than we have ever had, and a Christian spirit is manifest both among the members and in the services. We have sold the old pastor's home and will soon move into the home on the new lot. This home is being somewhat remodeled and repaired and will be right by the new church.

We have adopted a plan for the new church house. A model for symmetry and usefulness. Ours is the plan commended by Bro Brroughs of the S. S. Board as the best plan for the money of all the plans made by Mr. J. E. Greene. We will have some 28 rooms, all told, with a seating capacity of 600 or more. We are seeking the very best for the very least expense possible. We want to build for beauty but not for show, for service and not extravagantly. Our people are hearty in their undertaking and we feel sure that every informed Baptist in the State will sympathize with us, pray for us and help us, if possible, because all know our need and our condition. It would surprise you to see how other people seem to appreciate the fact that we are going to do something significant for our God. It is a tremendous undertaking, but we have a mighty God and our service is all for His glory, and our hopes are as bright as His promises are sure.

Pray for us every day.

E. L. Wesson.

## CABBAGE PLANTS

Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c; 500 for \$1.10; 1,000

Did you get that subscriber for the Record in January. If not get out and get one now. and over at \$1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

## MEETINGS ON THE COAST

It is often said that Baptists have been so busy making history that they have neglected to write it. We have had splendid meetings on the coast in the recent past. The latter of November and first of December Dr. H. M. King of Jackson and Charlie Butler with Mrs. Butler and Klinworth were with us at the First Church, Biloxi, in a great meeting. Our church house was woefully inadequate to take care of the crowds who came. And those who would have come, had there been room for them, would have filled an auditorium of two thousand capacity. Dr. King and Butler got hold upon Biloxi as perhaps no others have ever done. We look forward to the time when we shall have a new church and have them again. There is a marked interest in the work in every phase of the church since the meeting, and frequent baptisms. There were added to the church in this meeting twenty-three by letter and eleven for baptism.

## OCEAN SPRINGS

The writer supplies the church at Ocean Springs in the afternoons on the second and fourth Sundays until they can secure a pastor. Home Board Evangelist E. R. N. Stone and wife and Mr. Harry Beckman and wife came to us there in January for a big tent meeting. It was not contemplated to hold a union meeting, but the other folks of the town lined up and despite the very inclement weather for a tent meeting the crowds came in large numbers and a good revival. There were thirteen for baptism and two by letter.

## MRS. ALICE COLEMAN

Mrs. Alice Coleman, of Tula, Miss., departed this life on January 30th, 1922 after fifteen months of suffering. She expressed a willingness of being ready for the time to come when she could meet her loved ones on the other shore to be with them for evermore.

She was fifty-seven years old, had been a member of the Baptist church for thirty-five years.

The husband extends his thanks to the many friends who were so kind to her during her long illness.

W. B. COLEMAN.

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